Syn. 8. 61. 18

A

# DISPVTATION

against the Adoration of the reliques of Saints departed.

*WHEREIN NINE PALPABLE abuses are discouvered, committed by the popish Priests in the veneration thereof.*

F. 14. 456

Together with,

The refutation of a Iesuiticall Epistle, and an Index of the reliques, which euery seuenth yeere, are shovvne at Avvcon in Germanie vnto the superstitious people and pilgrimes, compiled by the Canons of S. Maries Church An. 1608.

*By* Iohn Polyander *Professor of Diuinitie in the Vniuersitie of* Leyden *in* Holland, *& translated by* Henry Hexham, *out of French into English.*

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215.01

# TO THE TRVE-ly religious & honorable Ladie, The Ladie Vere, ſpouſe vnto my honorable Lord, Sir *Horace Vere* knight, Lord Gouvernour of his *Maieſties* cautionarie towne of Briell, & chiefe Commaunder vnder his *Excellencie* of the Engliſh forces in the ſeruice of the moſt illuſtrate Lordes the States of the Vnited Prouinces.

*MAdame: it were in vaine for mee to ſeeke to embeliſh your chriſtian graces by a dead letter: Seeing they are moſt lively, & giue a farre greater luſtre in your ſelfe, where God hath planted them, then can be expreſſed by the blunt & vnlearned Pen of a Souldier. But ſeeing God hath made them ſo tranſparent, & hath kindled in you ſo holy a flame of loue and zeale vnto the true & onely worſhip of his name:*

Me thinkes this plaine tranſlation of mine, not for any worth that is in me, but for the ſubiects ſake, hath found out a fitt Patroneſſe, whoſe perſon & practize affordeth a reall confutation of that ſuperſtition which is here vnmaſked.

And ſo much the more preſuming vpon your Ladiſhips favour & gentle acceptance: in regard I dedicated this ſame Authours former refutation vpon the invocation of Saincts, vnto my honorable Lord your husband; ſo that now, as God hath made you one, I may make you both equally interreſſed in this one ſubiect (though diverſly handled) ſtriving for that honour, which is due vnto his name.

Theſe Popiſh iuglings cannot bee vnknowne to your Ladiſhip, ſeeing the vnholy blood of Hales (which did cleere & thicken as the Pilgrims purſe was light or heavie) is of your owne house, & of ſo freſh remembrance, whereby your honourable Auncestours did learne to deteſt ſuch diveliſh couſenage, as the burned bones of your moſt worthy Granſather did long agoe witneſſe, to all the Worlde.

Moreover, (Madame) there are alſo ſome abhomiations in this diſputation, which I know made my Authors pen to tremble in copying of them out, and mine to quake in tranſlating them: others againe, which may drawe from your Ladiſhip a chaſt ſmile and a modeſt bluſh:

but

*but let the ſhame light vpon their heads, who are the authors thereof: & the more they blaſpheme and diſhonour our bleſſed God & Saviour, the more let vs worſhip and honour him, and learne as Bees to ſucke honey from baneſull weedes, or as cunning Phyſicians, to extract Antidotes from poyſon, ſince God turneth the very abhominations & execrations of the wicked, as exſamples for the good & edsication of his children.*

*Herewith (Madame) as with the chiefe end of this labour I ende, beſeeching God to bleſſe my honourable Lord and you, with all happineſſe and ioy in this World, and euerlaſting felicity and bliſſe in the World to come. From our Garniſon of Dordrecht this 18. of October. 1611.*

Your ladiſhips in all
dutifull reſpect.

*Henry Hexham.*

# To the Christian Reader.

Orthie Reader, for varietie sake, to employ my idle time to some vse, and to offer my mite vnto the Church of God, that the graue and learned men of our nation may see, that the Ministers of other reformed churches, marche pouldron to pouldron with them vnto the Lords combate: I haue vndertaken this translation, free from ostentation: onely my ambition is (in tracing after the stepps of my Authour) to haue one flurt at *Antichrist*, and one push at the fall of the great *Whore of Babylon*, and so much the rather, because mine eyes haue seene some of her fornicatiõs, which some others haue but heard.

But it may seeme strange to some, that a souldier should vndertake such a taske, as not

not appertaining to his profession: as that man iudgeth me a souldier, so I entreat him to esteeme me a Christian, and then both hee and I shalbe consonant.

Wel then, into whose handes soeuer this poore translation of mine shall come, whō God hath alreadie inlightened, let vs sing an everlasting *Hallelujah*, & giue praise vnto that great God, which hath translated vs out of the kingdome of darknesse into his merveilous light. And if it fal into the hāds of anie that are infected with this *deadly contagion*, I entreate them to reade it, not to refute it, for alas they are not able: because it is grounded and bounded vpon & within the sacred word of God, and seconded by the opiniōs of the moſt holy Fathers. That were as if they should runne in vpon Gods two-edged sword. That were as if a falling and a running ennemy, beaten on all sides should turne backe vpō a stand of charged pikes, which are ready to receiue thē. Therefore, it were better for them to suffer it to graze vpō their stonie hearts then to resist. And for my part, I will daylie praye vnto the *Father of lights*, to illuminate and water their soules with the beames and streames of his *Sunne of righteousnesse*, that as Eagles wee maye soare vp onely vnto him with

the wings of our faith, in whom alone is found the wel-spring of living waters and noe where elſe.

As concerning the graue & learned Authour of this litle treatiſe, it were meere preſumptiō in me, to make an atteſtatiō of his worth, whē the noe leſſe wiſe thē H. Lords of this ſtate, haue abundantly teſtified the ſame to all, by reſolving on him, as the fitteſt they did know to re-eſtabliſh the trueth by his publique profeſſion at Leydē. This I will only ſay, that if a few ſpare houres could bring foorth this, we may well expect and promiſſe our ſelves noe ſmall fruit of thoſe holy labours, which ſhall hereafter bee vndertaken. Thus I beſeech God to accept of my weake performance, and giue a bleſſing vnto this and them.

*Thy loving Countrey-man.*

H. Hexham.

*To the moſt noble and vertuous Lord,*

MONSIEVR

# ARNHOVLT

*DE*

GROENEVELT,

Lord of the Landes and Lordſhips of *Fellignies, Godimont,* & *Ramegnies* in Neufville lez Sorgnies &c.

*And ancient Coronell vnto the moſt illuſtrate and mightie Lordes, the States of the vnited Provinces.*

*MONSIEVR:*

IT is more then two yeeres paſt, ſince a marchant of this citie, one of the members of our French Church, came to ſhewe mee in my lodging two coppies of an Epiſtle, publiſhed by the *Canons* of *Aweon* in Germanie, touching the veneration due vnto their reliques: which a friend of his, a zealous lover of the trueth had

had sent him, with expresse charge to present it vnto me in his behalf, & earnestly to request me, to returne some answere vpon it. Wherevnto, considering that I could not so suddenly accomplish his desire, because of my other employements, hee thought good not to limit mee any prefixed time: but that I should vndertake & finish this worke at my leisure. This is the cause, that I haue made noe great hast in composing this treatise, which I haue distributed into three partes: In the scope thereof, I haue followed the order & the example of the ancient Prophets and Apostles, as also their true Successours, and Imitatours, who haue all maintained with one common accord, that God onely ought to be worshipped by his people, & will not haue this seruice giuen to anie other, by the authentique, and irreprehensible testimonies of holy Scripture, the which God hath armed with an inviolable authoritie, to the end, that those which feare him, might make noe scruple to receive it wholy, and to giue full beliefe therevnto.

True it is, that I haue annexed vnto it some attestations of the ancient Fathers, not to approoue the fooliſh imagination of the Romanists, but that the holy Scripture

ture maye take more force & credit: seeing she hath receiued it alreadie frō God, who is the authour thereof: or that the trueth of it, which is infalliable, should depende vpon the advise and jugement of our ancestours & predecessours, which might erre: but rather to shewe the Doctours of the Romane church, who relye more vpon the authority of men, then vpon Gods in the poincts which concerne our controversies, that their condēnation is not onely found in the decrees of divine Law: but also in the recordes of the pastours of the primitiue Church: yea euen in theirs whome they choose for their Iudges and defendaunts.

I call the Epistle of these *Canons* Iesuitical in the beginning of my disputation: because after I had conferred it with *Bellarmins* booke, the first tutour of these Iesuites vpon this subject, I finde it is but a patching together of his argumēts, whereby he sought to prooue the worshipping of the reliques of Saincts.

I meant not to vse in the resutation of their Epistle anie elegant speech, or anie circumlocution and teadiousnesse in wordes: because the trueth (without borrowing elsewhere) hath ornaments enough in her self: and when shee is simple, and in her naked robes,

robes, shee taketh the more delight in such as setts her foorth, & represents her before the view of al men, in roundnesse and simplicitie.

For asmuch then, as wee cannot resist to much, nor too often the heresies which daylie multiplie in this wicked worlde: especially the foolish superstition of those which would attribute to the reliques of mortall man, the honour belonging vnto the sole maiestie of the immortall God: al though that *Calvin*, *Chemnicius* and some other excellent Divines, haue taken penn in hand to oppose themselues against the first inventours and advancers of this Idolatrie: yet I haue also thought it my duty, to giue foorth this disputation against the new protecters of this superstition, and in particular against the *Canons* of Awcō: because it may be availeable to the Christiā church (as S. *Augustine* saith) that manie bookes be writtē vpon one subject: prouided that they be made in diversity of stile, but not in diuersity of beliefe, seeing that by this meanes heretickes are the more convicted, and on the other side, wee open the more passages for the Children of God, to escape from the call, and out of the snares of these fowlers, & offer them sundry sorts of counterpoysons

terpoysons to preserue their braines from the venoume of their Sophistrie.

As for the rest, there are manie considerations, which mooued mee to dedicate this treatise vnto you: For I will not here speake of that holy zeale, which made you expose your person and goods, from your youth, aswel in the defence of our iust cause at S, Amands, and in some other places adioyning therevnto, wherein you bore the brunt of the first persecutiō: as for the preseruation of our Churches here in these Vnited Provinces: so long as it pleased the Lord of Hosts to maintain you in the gouvernement of the Towne of *Sluce*, & so long as your age would permit you to continew in that of *Nemegen*, and to follow his Excellencie with your foote Regiment in manie seiges, assaults, & admirable recouverings of manie Townes and fortes, brought vnder the obedience of our Superiours in the face of our enemies. Neither, will I speake of that zeale, and your other virtues which recommendes you among the gentlemen of our Common-weale, and in perticular among vs: for which I must acknowledge my self indebted, to testifie the same publikly in the name of the members of our Church, that for this respect we honor you and

and your like, who loues true godlinesse with their hearts, and seeke to worship with vs our onely God and heauenly Father in spirit and trueth. Beside, hauing knowne in sundrie sortes your singular fauour and beneuolence towardes mee and mine, for which I feele my self obliged to present you with this small gift in acknowledgement thereof.

Wherevnto also, your comendable resolution hath moued me, in consecrating the rest of your aged daies in the lecture of ecclesiasticall bookes, and your capacitie in iudging well of our disputations against the traditions of the papisticall Doctors, and cheifly in this, vpon the reliques of the Saincts departed.

For as in the daies of your ignorãce, you haue seen the abuse of this superstition, & quickly after your conversion manifested vnto the worlde, that you had it in abhominatiõ: so having as it were this smal treatise alreadie printed in your heart: I assure my self that yow will approue it, and will finde that whatsoeuer I haue alledged ther in, is grounded vpon the experience of trueth, the instruction of the *Orthodoxe* Fathers, and the authoritie of the holy Scripture.

In

In confidence whereof, I offer vnto you this memoriall as a token of the affection I beare to your L. beseeching the Lord, who after the triall of a dangerous prison, noe lesse couragious, the a long resistance against the allarmes & pernicious enterprises of our adversaries, hath at last transported you from your gouvernmēt of the Citie of Nemegē (in which our most illustrate LL. wold willingly haue held you still) into this Citie of Dordrecht, to liue here among vs, for the more tranquility & ease of your agednesse, overworn & weakened through the travels and wearisomenesse of the warres, It will please him.

MONSIEVR, To establish your heart in the assurance of his grace, towards those which reverence him, by the remembrance of so manie notable deliverances & victories which he hath giuē in our time to our Churches, & to fortifie you with constancie, to perseuer with vs in the sole invocation of his blessed name, for the repose of your soule, & the advancemēt of his glory. From my studie, this 2. of Septem. 1611.

*Your most humble servant, and most affectionate brother in Christ our Souveraine Lord.*

Iohn Polyander.

*The Second part of the fifth Psalme, put into French metter by* Cl. M.

6 Ta fureur perd & extermine
Finalement tous les menteurs,
Quant'aux meurtriers & decepteurs,
Celui qui terre & Ciel domine
Les abomine.
7 Mais moi en la grand' bonté mainte,
Laquelle m'as fait auouer,
Ira encores t'adorer
En ton temple, en ta maison saincte,
Dessous ta crainte,
8 Mon Dieu guide moi & conuoye
Par ta bonté, que ne soys mis
Sous la main de mes ennemis,
Et dresse deuant moi ta voye,
Que ne fourvoye.
9 Leur bouche rien de vrai n'ameine,
Leur cœur est feint, faux & couuert,
leur gosier vn sepulchre ouuert,
De flatterie fausse & vaine
leur langue est pleine.
10 O Dieu, monstre leur qu'ils me prenent,
Ce qu'ils pensent faire, des faits,
Chasse les pour leurs grands mesfaits,
Car c'est contre toi qu'ils se prennent,
Tant entre tiennent.
11 Et que tous ceux se resiouissent
Qui en toi ont espoir & foi,
Ioye auront sans fin dessous toi,
Auec ceux qui ton Nom cherissent,
Et te benissent.
12 Car de bien faire tu es large
Al'homme iuste, ô Vrai Sauueur,
Et le couures de ta faueur,
Tout ainsi comme d'vne targe
Espesse & large.

# A DISPVTATION against the worshipping of the Reliques of Saints departed.

OF all the Idolatries in the world, there is none more displeasing to God, nor more hurtfull to a superstitious man, then that which he committeth by the religious worshipping of the bones and reliques of the dead. For, if God would never suffer, that we should worship his living creatures, created after his owne image & likenesse; noe not his Angels themselves, which are pure and immortall, and haue noe participation with our humane corruptiõ: how much lesse wil he permit vs to attribute that honour due vnto his onely Maiesty, to the bones & garments of rotten bodies returned into ashes? Moreover if the

Ier.13. 17.13. worshippers of the false Gods haue estranged themselves from our Creator, who is the fountaine of living waters, to digg them pitts that can containe noe water: how much more are all those gone astray out of the right waie of salvatiõ, which runne after I know not what pieces of old raggs, in-uented at their pleasure, and seeke for the light of lyfe, among the shaddowes of death.

Now whereas the Canons of Awcon in Germanie, haue not long since put forth an index of their relickes, with a Iesu-iticall Epistel stuffed with false glosses and sophisticall reasons, to stirr-vp thereby the poore abused people of this age vnto the visitation of their said reliques, and to change at an instant, their natural stupiditie into a self-obstinacie, by preferring the deceitful shewes of religion, before the service which God prescribs vs in his holy word. So I desiring to accomplish the earnest request of some of my freindes, and also my vocation which bindes mee to pre-advertise the ignorant to take heed of these blind-leaders, which leads them vnto perditiõ, haue spent some houres in composing of this Treatise, that may serue as a preseruative to the weake, against the venomous errours contained in the saide writing, as a morning-watch to awaken & rouse vp the sluggish, as a Guide to such as are gone astray out of the path of truth, and

and as a ſpurre to the dull to convert them to God, & to divert them from the pernicious adoration of things dead & corruptible, vnto the wholſome worſhip of our heauenly Father the onely God liuing & incorruptible, who is a ſpirit, and loues ſuch as worſhip him in ſpirit & truth.

Whereunto I will indevour to bring them by three degrees. Firſt, I will lay downe to them the principall cauſes for which Chriſtians are not permitted to doe anye religious ſeruice vnto the reliques of the dead. The deputation diuided into three parts.

Afterward, I will refute the arguments of the Canons of Awcon, whereby they ſeeke to prooue the contrarie.

Finally, I will advertiſe the Reader of the falſities of thoſe reliques ſpecified in their index.

I will confirme this my propoſition (*that Chriſtians are not permitted to doe any religious ſervice to the reliques of the dead*) by three reaſons: whereof the firſt ſhall be, that the tradition of viſiting and reuerencing religiouſly the reliques of the departed Saints, hath no foundation in the holy Scripturs, nor from the example of thoſe which haue followed invariably their paterne.

The ſecond, how ſome Chriſtians inconſtãt in their waies, hauing learned this ſuperſtiti-

ous ceremony in the Schoole of the Gentiles, haue brought it into the Primitiue Church about foure hundred yeeres after Chriſt.

The third, that the conſideratiō of the ſundry abuſes, ſprung from this wicked cuſtome, nouriſhed and maintayned yet vnto this preſent in the Idolaters Synagogue, ought to mooue and ſtirre vp the true worſhippers of God, wholly to baniſh it frō out of the chriſtian Church.

The ſecōd part. Touching the firſt poynt of my admonition, ſurely we finde in the Byble, that the holy Patriarckes and their children haue buried honourably their dead, according to the Gen. 3. 19 ordinance of the Lord, *Thou art duſt, & to duſt ſhalt thou returne*; but we read not in any place of it, that they haue torne their bodies, and trāſported them by peece-meal after their deceaſſe: placed their bones in ſundrie places, ſhowne their garments to the vulgar people with cōmand to worſhip them, and promiſſe that in calling vpon thē they ſhould be heard. Neither reade wee alſo in it, that God hath commanded vs by his auncient prophets, to goe on pilgrimage to thoſe parts where their inheritours had carried thē, to offer vp there vnto them burning tapers and holy candles, to touch, ſalute & kiſſe their bones with great devotion: Much leſſe reade we in it, that God hath

hath prescribed them to solēnize the memorie of their reliques by certain convocations of the people & publicatiōs of solemne festis, nor yet to load the Churches & Altars with them, nor to carry them vppon their necks & shoulders, nor to walke vp & downe with thē in processions; to the intent to moue every one to reverence them, with confidence to obtaine succour from God and his Saincts by worshipping them.

And albeit that the Patriarke *Iacob*, and *Ioseph* his son, grounding them-selues vpon the truth of Gods promisse, that he would giue for an inheritance to their posterity the land of Canaan, enioyned their children to transport them forth of Egypt, when the houre of their deliuerāce should come into the cōtrey which God had promisséd them: and that *Moses* tooke their bones alonge with him when the children of Israel came forth of Egipt: notwithstanding he never shewed thē vnto the people of God in his greatest distresses, either in his passage through the redd sea, or in the wilderneſſe: much lesse did he lift them vp into the ayre, and sett them vppon a Perch (as he did the brasen serpent) or ordayned that any should behold them, with sted fast assurance that every of them should bee delivered from their euils by contemplating

them: but contrary wise he kept them secret, & close in their coffins: and the Elders of the people that survived *Moses* and *Joshua*, caused thē to be buried so soone as they arrived in the land of Canaan, in a field which *Abraham* & *Jacob* had bought before time of the sonns of *Hamor* the father of *Sechem*.

Ios. 24. 32

2 Sam. 21 13. 14. Also the Prophet *Samuel* sheweth vs, that K. *David* having taken the bones of *Saul* and *Jonathan* frō the inhabitants of Gabish Gilead which had taken them vp from the streete of Beth-shan, brought them from thence into the contrey of *Beniamin*, caused thē to be buried in the sepulchre of *Kis* the father of *Saul*, and that in the Solemnizatiō of their funeralls his subjects did all that the King cōmanded them: but there is no mention made of any pilgrimage, or any religious seruice: which they should doe in honour of thē about their Sepulchre.

2 Kings. 23. 17. Likewise, in the second booke of kings, the Authour of this Historie writeth, that King *Josiah* willing to prophane the Altar which King *Jeroboham* had caused to be built in Bethel, and to dishonour eternally the Priests & other Idolaters, which he had maintained there; caused the bones of the false priests & other their confederates to be digged vp, cōmanding them to burne thē vppon the same Altar:

Altar: But on the contrary eſpying an other Tombe in the ſame Cittie, demanded of the cittizēs thereof, *What title is that which I ſee?* & hauing vnderſtod by their anſwer, that it was the ſepulchre of the man of God, which before propheſied the things which the ſayde King came then to doe vpon that very Altar, to ſhewe the publick reverence he bore vnto that man of God even after his buriall, bad the inhabitants of Bethel *Let him alone, let none remoue his bones*, whereto this Hiſtoriā addeth, that the citizens of the ſaid city obeied therein king *Ioſiahs* commandement.

Although the holy Scriptures giues vs to vnderſtand, that among all that are borne of wœmē, God hath not raiſed vp more excellēt ſervants of his houſe, then *Moſes* and *Iohn Baptiſt*: nor a more faithfull Martyr of his ſon Chriſt Ieſus then S. Stephē, one of the ſeaven deacons of the Apoſtolique Church, & one of the firſt witneſſes of Chriſt perſecuted in Ieruſalem: Neuertheleſſe their bodies were preſently interred after their departure, that of *Moſes* by God himſelf after a miraculous manner, in the contrey of Moab, in a place vnknowne vnto the children of Iſrael, and inacceſſible for the deuil, to the end, they might not abuſe it by Idolatrie: that of S. *Iohn Baptiſt*, by his diſciples, and S. *Stephens* by ſome Deut. 34. 6.

Marc. 6. 29. Act. 8. 2. Iud. ver. 5

men that feared God, as appeareth by the Historie of *Moses*, the Gospel according to S. *Marke*, the booke of the Acts of the Apostles and the Epistle of S. *Jude*.

Among all the auncient Prophets, there is none whose buriall is more memorable then that of the Prophet *Elishas*; in regard it pleased God to raise vp miraculously by touching of his dead and buryed bodie: a man which in great hast for feare of their enemies they had cast into the grave of this prophet, as we read in the second booke of Kings & 2. Chap, howbeit the Authour of this historie addeth not for all that, that the Priests of the old Testament, haue commanded the people of God to resort vnto that tombe, to offer vp their praiers and sacrifices, or that they instituted any Feasts vpon certain daies in memorie of this miracle, or enclosed the bones of this Prophet into a shrine, or chose out any expresse place to raise vp some altar in his honour, or did perswade any to resort thither from all partes, to offer vp there their praiers and sacrifices in the name of the vulgar people, as if it were before the face of God himself.

Morover the prophet *Isaiah*, hauing respect vnto the auncient custome of interring the dead, and hiding them in their graues, compareth

pareth the ſepulchres of the righteous vnto bedds, to ſhew by this ſimilitude, that wee can doe noe greater pleaſure to God, nor a greater honour to his wel-beloved Saincts after their departure, then to wrap vp their bodies in the beddes of the Earth, to reſt there from their labours vntil the day of their reſurrection, in which Chriſt wil come to awaken & call them vnto him, & bring them into the poſſeſſion of life eternall.

I ſay moreover, that the greateſt hypocrits among the laſt Doctors of Iſrael, to wit, the Scribes and Phariſes, who through hypocriſie and vaine glorie buylt vp the ſepulchres of the prophets, and repaired the tombles of the righteous, ſtoned & maſſacred to death by their aunceſtors did not deterre their corpſes to diſmember them, and ſhew their bones vnto the meaner ſort of people, or to adorne the Altars of the Tempel of Ieruſalem with them, but ſuffered thē to reſt in their graues, as Chriſt himſelf witneſſeth in the 23. Chap. of S. *Mathews* Goſpel, the 27. verſe and the next following.

Touching the Apoſtles & diſciples of our Saviour Chriſt, the hiſtorie of his burial ſhews vs, that S. Peter & S. Iohn approching neere vnto his ſepulchre, to ſee whether he was truly riſen or noe, found there his kerchief with

his linen clothes laied aside, but the Euãgelist S. *John* noteth more expresly, that they came thither one after another, to behold the more earnestly his hand-kerchief and linnẽ which he had left behinde him after his resurrectiõ, addeth not (which nevertheless would have ben soo much the more remarkeable) that they either handled thẽ, or bore awaie those reliques with them, to shewe them vnto their con-disciples, or put them into any shrine or boxe, which with out all doubt they would haue done, if they had receued any such charg frõ ther Mr. or if they could haue gathered by any of his familliar speeches he had with thẽ before, that such a collection & transportatiõ of his reliques would haue pleased him after his resurrection, & haue ben as a fitt meanes, to confirme their bretheren in the Christian faith.

As for S. *Luke* who discribs vnto vs all the memorable acts of the Apostles, since the assention of Christ, vntil the second yeere of S. *Pauls* imprisonment at Rome, to the intent they might serue as a miror and exsample to all our actions, he makes no recitall, nor reckons vp in his second booke any of Christs reliques, his Parents or faithful Martyrs, collected by his Apostles, or giuen into the custody of their frends: but hee shewes that thè christians

christians of his time perseuered with the Apostles in the sincere doctrine of the H. Gospell, and in breaking of bread, the true reliquaries and memorialls of the instructions & suffrances of our sole Redeemer Iesus Christ. Act. 2. 42

In like manner the Apostle S. Peter while he was living, would not promisse the faithfull dispersed throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, to leave after his death any other reliques behinde him, thē his Epistles which he wrote vnto them, as him self declareth by these wordes, that *he wold endevour alwaies* (to wit, by his writings) *that they also might bee able to haue rememberance of those things after his departure.* 2 Pet. 1. 15.

I could here alleadg for this purpose many excellent admonitions, and notable examples of the auncient Fathers, and true successours of the Apostles: by which they shew vs, that they vnderstood right well, that the last degree of honour, and charitable office which survivours are bound to yeild vnto the dead, according to the rule of holy Scripture, and the custome of the chiefest fathers, aswel of the olde, as of the niew Testament, consisteth in burying of their corpses: but for this present I will onely recite that which *Origen* writeth thereof in his disputations against *Celsus, S. Augustin* in his firste booke of the

Cittie

Cittie of God, S. *Athan.* in the life of S. *Anthony*, *Eusebius* in his history of *Policarpus* martyrdome, and what *Prudentius* the Poët saith thereof in his verses vpon the death of one of his frendes.

Origen. Cont. Celsus lib. 5. & 8

*Humane bodies* (saith Origen) *hauing once ben the soules mansion, ought not to be cast awaie after their death: cõsidering that through the permission of good Lawes, wee must doe them that honour, as is befitting them in laying them into the Earth. We haue learned to honour the reasonable soule, and to burie honorablie the Corps, which is the instrument thereof.*

According to which S. Augustine saieth, *that we ought not to dishonour and reiect the bodies of the departed, especially those of the faithfull, which the H. Ghost vsed as vessells & instruments vntõ all good workes. For if our affection hath ben great towards our Parents, the more pleasing is their garment or ringe vnto posterity, their corps which touch vs more neerly; and with whom wee haue more familiarity, ought in noe wise to bee dispised, sith they serue not onely for an aide & ornament, but also partly vnto humane Nature. From hence it proceedeth that through a seruiceable piety they haue heretofore taken care for the buriall of the righteous, solemnized their funeralls, and prouided for their interring.* As for Tobie *hee obtained that speciall grace of God to burie the dead, as the*

Tob. 12. 13.

*Angel*

*Angel witnesseth. Moreover, our Lord which was to rise againe, commendeth the good worke of the religious woeman, that had cast the costly ointment vpon his body, commandeth to divulge it abroad because she had done it for the preparation of his sepulchre. The like honourable mention is made of those which tooke downe his body from the Crosse, and were carefull to burie it honourably. So then all thiese testimonies teach vs, though there be noe sence in the dead bodies; yet they fortifie vs in the beleefe of our resurrection, and shewes vs that these bodies appertaines also vnto the providence of God, & that such Godly offices are pleasing vnto him.*

Ioh. 12. 3

Matt. 27. 57. Marc. 15. 42. Luk. 23. 50. Ioh. 19. 38.

S. Athanasius reporteth, that S. Anthony tould his frendes a while before his death, *let none (saith he) carry my reliques into Egipt: least my body be honoured with a false honour, and least the solenities and obsequies, which so many tymes I haue condemned (as you know) should be practised vpon me. For the shuning thereof am I chiefly come hither. Couuer then with earth this poore corps of your Father, and hide him, forgetting not this commandement from me your aged Father.*

Athana. in the life of S. Anthonie.

*Eusebius* hauing in his historie commended the zeale of the Christians of his time, which with the daunger of their lives had gathered vp the most precious ashes of *Policarpus* the Martyr, to bury them: complaineth afterward of the Tyrants of that age, which commanded their hang-men to cast the bodies

Eusebe lib. 4. 15. & 5. 1.

of those holy maryrs to their raveous curres, appoynting besides certaine guardes to restraine & keep back the faithfull from taking vp the torne peeces of their corpses, gnawne by the dogges, and from laying the into the earth.

Prudent. *Prudentius* comparing the Church-yeard wherein they went to burie one of his frends vnto a Mother that imbraceth her childe, and fouldeth him vp in her armes. as if she would put him again in to her belly, crieth out.

*Nunc suscipe, terra fovendũ*
*Gremioque hunc suspice molli:*
*Hominis tibi mẽbra sequestro*
*Generosa & fragmina credo.*

That is.

O earth receaue & wrappe,
Within thy gentle lappe

The

The members of this man:
To the bequeath I than,
And to thy imbracements
Theis generous remnants.

We muſt not forgett alſo how *Bellarmin* himſelf confeſſeth, that God being willing to honour the body of *Moſes* his faithfull ſervant, buried it with his owne handes, & that to laie abroad dead corpſes in the ayre & before the view of the worlde, is the way to diſhouour them: whereas on the contrarie to interr them, is to vſe them honeſtly & to doe them honour. *Prima vtilitas* (ſaith he) *quæ mortuis accedit ex ſepultura, eſt quòd conſulitur honori eorum adhuc in hominum memorijs viventium. Non enim caret ignominia quadam, quòd fœditas noſtri corporis alienis conſpectibus pateat*, that is to ſay, *The firſt beneſit that befalleth the dead from their buriall is, that we haue reſpect vnto their honours which are yet living in the memories of men. For it is not without ſome ſhame that the foulenesſe of our bodies ſhould ſtincke before the ſight of others.* A moſt true ſaying where by this Cardinall condēneth the impudencie of

Rob. Bellarmin li. 2. de Eccl. trium. c. 3 & lib. 2. de purgat c. 19.

of theis Porters of reliques, and imitatours of *Ham*, who vncouer before their bretheren the nakednesse and shame of their fathers, & are not ashamed in some places to shewe the navel and fore-skinne of our blessed Saviour, and at Rheimes in Campania the print of his buttockes. True it is, that in those daies some of the imitatours of the Gentiles, begann (as we shall vnderstand hereafter) to attribute more honour vnto the Martyrs thē in times past, and to solemnize the constancie of their faith and other christian vertues, with the like pompe and solemnity, as the Athenians did, which yeerely assembled about the graues of the Grecians to call there to minde, and to extoll to the Heauens the valour of those which had resisted couragiously the army of *Xerxes*, and who for the good of their contrey had lost their lives in the battell of Marathon. Nevertheless, their principall advocate S. *Ierom* alleadgeth for their excuse, that the ceremonies which they did about the tombes of the Martyrs, was neither superstitious nor contrarie to that onely adoration due to the name of God. *Who is he* (saith hee in his dispute against *Vigilantius*) *which hath ever worshipped the Martyrs? who ever hath thought man to be God? O braineless head.* Paul & Barnabas *did they not rent their cloths, and said they were*

Hierone in his dispute against Vigilantius,

*were euen men, when the Lyconians held them for* Iupiter *and* Mercurius, *and would haue offered thē sacrifices?* So farre is it thē, that the Christians of his time should bee so debauched, as to transferre the worship due vnto God, vnto the ashes of their Martyrs, that contrari-wise he denieth, that they did not once thinke to worship any other creature, which he preferreth before the reliques of Saincts, by this manner of speech following. *We neither serue nor worship, I say not onely the reliques of Saincts, but also the Sonne and Moone, neither Angels nor Archangels, neither Cherubines, nor Seraphins, nor any name which is named, either in this world, or in that which is to come: Least we should rather serue the creature, then God, who is blessed for euermore. Now we honour the reliques of the Martyrs, to worship him whose Martyrs they are.* From whence it appeareth plainely, that the collection and religious seruice which those of the Papacie doe vnto the reliques of such as God hath with-drawne long since out of this world, being not grounded vpon any commande of the Lord, nor from th'exsample of any of the true worshippers of his diuine Majesty, can neither be acceptable to God, nor available vnto those superstitious men which giue themselues Col. 2. 23

selves to this Idolatrie through a voluntary devotion, without faith or assurance that God doth approove it in his holy word, which is the light of our faith, the rule of our religion, the measure of all our devotion, the guide of our conversation, & a lawe for all our workes, without which all our actions & intentions are but sinne, displeasing to our Souveraigne Lord, who had rather that we should obay, and be attentiue to his voice, then to offer sacrifice. Now if there were noe other consideratiõ, then this which I haue expressed, it were sufficient enough to make them renounce this errour: but the perversity and obstinacie of such, as take for a light their foolish imaginations, for a rule their false traditions, for a law their absolute will, for a guide their old customs, and for a paterne the exsample of their predecessors, constraines me to proceede forward vnto the second point of my discourse, and to proue that the Christians in time past haue learned this superstitious veneration of the reliques of the departed, in the Gentils schole, and since haue followed it, and brought it into the primatiue Church by certaine steps and degrees, to the great heart breake of their faithfull teachers, and lawfull

Rom. 14 23
He. 11.6
1. Sam. 15.22.

full succeſſours of the ſacred and holy Apoſtles.

I ſay, that this corruption is entred into the Chriſtian Church by certaine ſtepps; becauſe that heretofore the ſource and begining thereof was but ſmall and ſimple: whereof *Euſebius* and ſome other Hiſtorians propounds vs a cleare exſample in the life of *Conſtantine* the Emperour: For they all confeſſe with one accord, that this Emperour thought good to coũcell the Chriſtiãs to immitate many ſumptuous ceremonies, which the gentiles vſed in ſolemnizing the funeralls of their anceſtours, eſpecially in tanſporting the dead corps of illuſtrate perſonnages, and men of great renoume in their Contrey, out of baſe and vnknowne places into Church-yeards, and others that were more publique, to make the memory of the Martyrs & other faithfull ſervants of God the more comẽdable, and the Chriſtiã religiõ ſo much the more pleaſing vnto all ſorts of men. The ſecõd part.

But they witneſſe in noe place, that hee commanded his Biſhops to lock them vp in their Church-Coffers, niether to tranſport them by mamockes into diuerſe places, to repreſent them vpon feaſtiuall daies vnto the vulgar ſort of people, with an ex-

hortation that they ſh ould ſalute and kiſſe them: but on the contrarie enjoyned his ſubjects to burie them honorably, and lay them in the Earth. Notwithſtand ng the Devill taking hold and making vſe of the Carnal wiſedome of this Emperour turned it litle by litle into a cēſurable ſuperſtition. For ſince that time many Chriſtians haue ſuffred them-ſelues to bee carryed away through there inconſiderate Zeale from one vanity vnto another, imagining with them-ſelues, that the bodies of the faithfull deſerued more, or aſmuch ſeruice after their departure as the infidels: were not onely contented to remoue them from farr and remote places of their countreies, into there Church-yardes, wherein they ordinarily aſſembled in thoſe days to watch & pray, and to doe therein ſome others rites of religion, becauſe then they had no Churches. And euen thus ſought to eternize the memorie of their vertues, by building them Sumptuous tombes, & ſolemniſing, their funeralls with too exceſſiue praiſes.

To ſhew then to euery man, that *Sathan* the Athenians Law giver and other Idolaters, inſtituted this Ceremonie, I wil onely alledg without reciting the teſtimonies of other Hiſtorians, what *Plutarke* writeth thereof

thereof in his discourse vpon the interring of *Theseus* and *Cimon*. His wordes are these, *that when* Cimon *by force of armes had conquered the Ile of Scycros, hee remembred with himself, that the auncient Theseus some vnto Ageus, flying from Athens came into that Ileland, where Lycomedes for some bad suspition hee had of him, caused him to be slayne by treason. Now by all meanes hee laboured to finde out his graue, in regard the Athenians had receaued before an or Oracle or propheſie from Apollo* (or to speake more properly from the Deuill,) *by which hee commaunded them to bring backe to Athens the bones and ashes of Theseus, & to honour him as a Demy-God: but hee knew not where they had enterred him, because the inhabitants of that Ile kept his graue secret and vnknowen, and would suffer no man to seeke it out: Howbeit Cimon vsing all expedition to search it out, espied by chance an Ægle, which strook the ground with her beake and talents, in a place some what higher then the rest, whereupō it came into his minde, (as it were by diuine inſpiration) to cause that place to be digged, where they found the graue of some great corps, and the poynt of a brasen lance with a sworde. In such sorte, that hauing at last found the tombe, he tooke forth* Theseus *bones, and brought them into the Admirall-Galley*

*somptuously adorned, and transported them presently into his Contrey foure hondred yeeres after* Theſius *had departed from thence. For this ſeruice the people receaued him with great ioy, and he gott thereby the good will of the Athenians, which receaued theiſe reliques with great Applauſe, with ſomptuous ſacrifices, & proceſſions, as if* Theſius *himſelf had ben liuing, and had returned back again into the Citie. And his reliques are in the midſt of the Towne, yet vnto this day, neere vnto the Parcke where the young mē reſort together for the exerciſing of their bodies, & where is freedom both for ſlaues and all poore afflicted ones.*

More-ouer, *the Sepulchres which yet vnto this day are called Cimonia teſtefie that Cimons bones & aſhes were brought back againe into Attica. Notwithſtanding the inhabitants of the towne of Citium honour ſtill a certaine Tombe which they affirme ſhould be Cimons, becauſe that in the time of a great dearth & famine they had an oracle* (that is an anſwere from the Deuill) *which commaunded them to haue a care vnto Cimon, and not to neglect him, but to honour and reuerence him as a God, as Nancicrates the Orator hath recorded it in writting.* The like hee ſaith alſo of *Demetrius* and *Phocyon* in the ſtorie of their death whereunto for breuitie ſake I will ſend the Reader.

Now

Now al-be it that the Christians & members of the primitiue Church, were borne away with the torrent of this heathenish custome, wherevnto the Emperour Constantine had opened the sluces, passing beyond the boundes of Christian puretie & simplicity: yet the honour which they did about the graues & bons of their Martyrs, was in noe wise comparable, nor so superstitious as that was of the Athenians, and other pagans, nor like to that which at this day is committed amongst the Idolaters of the Romane Church. For let vs confider what S. *Augustine* saith thereof in his 8. booke of the cittye of God. *Wee neither* (saith hee) *build Temples, nor make priesthood nor sacrifies, nor any other diuine seruice, as a religion to the Martyrs. For they are not our Gods, but their God is ours. Truth it is, that wee honour their memorie, as the holy men of God. Which haue fought valiantly for the truth euen vnto the death of their bodies, to the end, that true religion might bee knowne & the false conuicted. What man is it amonge the faithfull that ever heard a preist say standing before an Altar, built vppon the corps of Some Martyre to the honour and seruice of God,* Peter, Paul *or* Cyprian *? offer thee Sacrifice, seing that in memorie of them wee offer vp vnto God*

August. l. 8. ciuitat. Dei, c. 27

*who hath made them both men and martyrs, & hath conioyned them through a celestiall glorie vnto his angels, that in the assembly of the people, wee might giue thankes vnto the true God for their victories, and by the remembrance of their crownes & palmes, might exhort others vnto the imitation of their vertues. The funeralls then which the religious solemnize by the monumẽts of the Martyrs, are noe other-wise then ornaments of their memorialls, & noe sacrifices which they doe offer vnto the dead as vnto Gods.* These are S. *Augustins* wordes, by which hee testifieth, that notwith-standing the ouverture, which the Christiãs of his time made vnto this paganish superstition, in solemnising the Martyrs feastes: yet true pietie & the right invocation of the name of God bore some sway and authority amonge them. But if S. *August.* and his fellow-souldiers, could haue ben able to haue prevented the euils and mischiefs that this superstition drew after her taile, they would then haue redoubled their forces and fell vppon her with all their might, to haue hindred her from winning so many countryes in Christendome.

So then it is my duty to excuse them, considering they opposed thẽselfs against her, both by word and writing.

To

To begin with S. *Ambroſe*, S. *Auguſtin* giues him this teſtimonie, that hee did diſſwade his Mother, and ſome other of his frendes, from frequenting of thoſe publique feaſts, which the Chriſtians ſolemnized yeerely in praiſe of their Martyrs, & that for ſundry reaſons, among others, *Quia illa quaſi parentalia ſuperſtitioni Gentilium eſſent ſimillima*, (*that is to ſay*) becauſe that theiſe funerall banquets, and ſolemne feaſts, held in honour of their neereſt kinred, was almoſt like vnto the ſuperſtition of the Gentils. Aug. li. 6. de cõfeſſ. cap. 2.

As for S. *Auguſtin* himſelf, he plainely cõdemns it in his eight booke of the Citie of God, wherein hee doth not coulour it, but ſaies that ſuch as brought their victualls vnto the ſepulchres of the Martyrs, to ſolemnize there their feaſtes, were not of the better ſort of Chriſtians.

The ſame authour returning an anſwere vnto the reproch which the Manicheans made againſt him, to wit, that thoſe which vaunt themſelues ſo much at the name of Chriſtians, worſhipped notwitſtanding the Tombes of Martyrs, following therein the exſample of the Heathen, ſaith (*Pick mee not out from among the Chriſtian name; thoſe which neither know, nor follow the vertue of*

*their profession? seeke me not out the troupes of ignorant men, which are superstitious, euen in the true religion, and so much giuen ouer vnto their pleasures, that they haue forgotten what they promised vnto God. I know* (saith hee) *that there are many which adore the monuments & pictures. &c. and among so great a multitude of people it is no wonder. Cease then I pray you at last from slandering the Catholique Church, in blaming the fashion of those, which her self condemneth and hath evermore sought to correct as wicked childeren.*

Also hee complaineth in his Epistle hee wrote vnto *Ianuarius*. That they had overladē mens consciences with seruil burdens, and addeth thereunto, that the condition of the Iewes was more tollerable then that of the Christians, because men had made them subject onely to the burdens of the Lawe: but Christians vnto humane presumptiōs, that is, according to the opiniōs taken among them-selues, obstinatly to maintaine them to prejudice the truth. He confesseth likewise therein, that the church of God being plāted amonge much chaffe & daernell tolerated many things which neuer-the-lese her self did niether doe, approue, nor conceale. Also hee plainely signifies in that Epistle, that hee could not allowe

allowe of diuerſe things which they had inſtituted in the Church of God, ouer and beſides the auuciẽt cuſtome of the fathers, of the old Teſtament, as if it were the obſervation of a Sacrement, which yet notwith-ſtanding he confeſſeth, on th'other ſide, hee durſt not ſo freely reject for avoyding the ſcandall of ſome perſons, whereof ſome were holy and others ſeditious, where vpon hee openeth his minde more clearely by the diſtinction which hee propoundes againſt *Fauſtus* ſaying, *One thing is that which wee ſupport, another that which wee are commaunded to teach, & another that which wee are commaunded to amend; and conſtrayned to beare with, vntill wee haue amended it.* Auguſt. contra Fauſtus. Lib. 20. cap. 21.

If S. *Auguſtin* hauing conceaued ſome hope, ſought to cure his auditorie of this contagious maladie, rather by gentleneſſe then by ſeuerity. Not-with-ſtanding called them wicked Children, ſuperſtitious euen in the true religion, giuen ouer to their delights, forgetfull of that which they had promiſſed to God, and finally that they were not of the better ſort of Chriſtians, would hee not crie out with greater vehemencie, againſt the Idolaters of the Romiſh Church, who ſcornefully and obſtinately, refuſe the fit remedies which ſhould purge them

them of their bad humours, being laden with so many corruptiõs almost incurable? would he not cry out louder, and tell them that they are not of the better sort of Christians, but of the wickedest? would hee not
Esa. 1. call them with the Prophet *Esaye* a sinfull nation: a people ladē with iniquitie, a seede of the wicked, corrupt childrē: which haue forsaken the Lord, and haue provoked the holy one of Israel to anger?

I could here produce many other testimonies to the like effect, were not these sufficient to conuict all contradictours, and to shewe the ignorant, that S. *Augustin* & his fellowlabourers (which liued foure hundred yeeres after Christ) perceiued noe sooner the bitter fruit of this dāgerous plant, which Sathā the wicked spirit had brought from the Athenian Schole into their churches, but they laboured with all their power to root it vp, & hew downe the braunches thereof. From whence necessarely we may inferre, that these *Canons* of Awcon, which anone wee will refute more perticularly, bragg of the antiquity of this traditiō with false brauadoes, since God who is the auncient of dayes, hath never taught it to our Fathers, in the first dayes of his grace, by his auncient Prophets, nor in the begin-

beginning of the latter by his Sonne Christ Iesus and his Apostles, nor for some hundred yeeres after their time by their true successours: but on the contrarie, raised vp holy and faithfull Doctors to resist & contradict it. So that the title of Heretiques which they so vsually giue vs in all occurrẽces, may by a good consequence be returned vpon them. And here-upon I entreat the vnpassionate Reader, to censure whether this reproch which S. *Tertullian* made heretofore vnto their predecessours, who alwaies had antiquety in their mouths and noveltie in their braines, may not justly be appropriated to them. *Where is the religion? where is the reuerence you owe vnto your ancestours? you haue renounced the custome of your Graundsirs in education, in apparell, in sence & in speech it self: You euermore praise antiquity & liue frõ daie to daie after nouelty, wherby it is euident, seing that of your selues you forsake the good institutions of your predecessours, you remember & keepe the things which you ought not, and obserue not those which you should.* Tertul. in Apog. cap. 6.

Now resteth the last part of our disputation, that this law and custome of going to salute the reliques of the dead, ought to be abolished & banished out of the Christiã church, because of the manie-fold abuses which The discouerie of nine seuerall abuses.

which heretofore haue ben committed,& which they yet committ vnto this daye in Christendome by obseruing them. The first is,It withdraweth the hearts & spirits of men,frō the right waie by which it hath pleased God to draw vs to the knowledge, and enioying the benefits of his son Christ Iesus.For in stead thatGod commandeth vs to seeke his son in his word and sacraments, & in th'assemly of the liuing,which worship him in spirit and ttuth, amongst whom he is found. It perswadeth vs the contrarie to seeke him among the shrines and reliques of the dead, and in the compagny of those which dwell in the dust of the earth, where hee forbids them by his Angel to seeke him. Againe,instead that the Apostle exhorteth vs to seeke Christ in Heauen where he sitteth at the right hand of God his Father,and learnes vs to know him after the spirit and to assend vp vnto him in the highPlaces with the feete of our faith,it councels vs the contrarie , to seeke him and knowe him after the flesh,to seeke him now here,and now there,some-times by pilgrimages from one Contrey into an other,and sometimes to descend into the caues of the earth , to contemplate there the reliques of his bodie , directly against his

The first abuse.

Luc.24.5

2 Cor. 5. 7.16.

Col.3.1. 2.

Mat. 24. 23.24.

his owne expreſſe prohibition quoted by S. *Mathew* in the 24. Chap. of his Goſpel.

The ſecond abuſe is, that they haue tranſported the reliques of Saincts into diuerſe places, and admoniſhed everie one to reſort thether vpon feaſtiuall daies dedicated to their memory, and ſo they intoxicate the ſimple with this falſe opinion, that not only the ſaints but God himſelf taketh delight in ſuch pilgrimages, and that their prayers made neere to the theiſe religious reliques, are ſooner heard of the Saincts, & of God himſelf, then when they are made elſe where, as appeareth by the decree of the Councell of Trent, and the praiers which are forged by the Prieſts of the Romane Church, according to the tenour thereof.

The decree of the Trent Coũcell is this. *Mandat ſancta Synodus omnibus Epiſcopis & cæteris docendi munus curamque ſuſtinentibus, vt iuxta Catholicæ & Apoſtolicæ Eccleſiæ vſum à primæuis Chriſtianæ Religionis temporibus receptum, ſanctorumque Patrum conſenſionem & ſacrorum Conciliorum decreta de ſanctorum inter ceſſione, inuocatione, reliquarum honore & legitimo imaginũ vſu fidelis diligenter inſtruant, docentes eos ſanctorum Martyrum & aliorum cũm Chriſto viuẽtium ſancta corpora,* The decree of the Coun cell of Trent touching reliques.

*pora, quæ viva membra fuerunt Christi & templa Spiritus sancti, ab ipso ad vitam æternam suscitanda & glorificanda, à fidelibus veneranda esse, per quæ multa beneficia à Deo hominibus præstantur: ita ut affirmantes Sanctorum reliquijs venerationem atque honorem non deberi, vel eas aliaquè sacra monumenta à fidelibus inutiliter honorari, atque eorum opis impetrandæ causa, Sanctorum memorias frustra frequentari, omnino damnandos esse, prout jamprideni eos damnavit & nunc etiã damnat Ecc.* that is, *The holy Counsel enioyneth all Bishops & others to whom the charge and care of teaching is committed, that (according to the vse of the Catholique and Apostolique Church, received from the first age of Christian Religion, the consent of holy Fathers, and the decrees of sacred Counsels) they diligently instruct the faithfull in the Doctrine of the intercession and invocation of Saints, in honouring their reliques, and in the Lawfull vse of images, admonishing them touching the reliques, that the holy Bodies of the Martyrs & other Saints living with Christ, who while they lived in this worlde were his liuely members & temples of the holy Ghost, whome one day hee will raise vp and glorifie vnto eternall life, ought to be reuerenced by the faithfull, because GOD bestowes many benefits one men through those reliques. So that those which maintaine that their*

*their reliques are neither to be reuerenced, nor honoured, & that the faithfull reverence them, and other holy memorials to noe end. More-ouer that they in vaine frequent the places, wherein such reliques are, to obtaine succour from the Saincts, ought expresly to be condemned, as for a longe time the Church hath condemned them, and condemns them yet vnto this present.*

The first prayer conformable to this decree made by their Prescribers is this.

*Domine, ne respicias peccata nostra, sed respice ad deprecationem genitricis tuæ Mariæ, & per ejus sancta merita, & per intercessionem sanctorum tuorum Apostolorum Petri & Pauli, atque omnium Sanctorum tuorum, quorum reliquiæ sunt in isto loco, adiuva nos, sicut tu vides necessitatem nostram.*

That is to say,

*Behold not our Sinns ô Lord, but behold the Prayer of thy mother Marie, and through her holy Merits, and through the mediation of thy holy Apostles Peter and Paul, and of all thy Saincts, whose reliques are in this place, help vs according to our necessitie.*

The second is.

*Deus, qui ex omni coaptatione Sanctorum æternum tibi condis habitaculum, da ædificationi tuæ incrementa cælestia, vt quorum hic reliquias pio amore complectimur, eorum semper meritis adiuvemur.*

That is to say.

*O God! Which through the Saincts that thou hast appropriated to thy self, buildest thee an everlasting Tabernacle, giue celestiall augmentations to thy building, that alwaies We may be succoured by the merrits of those, whose reliques wee here embrase with a holy affection.*

The third is,

*Propitiare nobis, quæsumus Domine, famulis tuis per horum sanctorum tuorũ N. & N. atque aliorum, qui in præsenti requiescunt Ecclesia, merita gloriosa, vt eorum pia intercessione ab omnibus semper protegamur adversis.*

That is to say.

*O Lord, be fauorable vnto vs thy servants, for the*

*the glorious merits of these Saincts. N. & N. and of all others which rest here in this Church, to the end, that through their Godly intercession, wee may evermore bee preserved in all our adversities.*

I maintaine that this opinion is false, that God heareth soner our Prayers neere vnto the reliques of the dead, then elsewhere; because it is grounded on principles directly contrarie to the infallible instructions of holy Scripture, where of the first is. That Christians are permitted to invocate the departed Saincts, and to honour religiously their reliques. The second, that the deceased Saincts know whatsoeuer is done vnder the Sunne, and consequently vnderstand the Prayers of those which crie vnto them in this world. The third, that the Saincts after their departure, should regard the seruice of such as salute, kisse, and honour their reliques, by way of religion. Fourthly, that God hath instituted the pilgrimages which they obserue in the Romane Church, and had rather be worshipped in a place, wherein there is some reliques, or memorials of the Saints, thē where there is none.

Now inregard they haue not long agoe

reimprinted at *Sedan* my refutation against the invocation of Saincts, by which I haue represented vnto the reader the falshoode of the three first principles, I will send the Reader vnto it. But for the latter, I will set downe before him, that which S. *Gregorie Nyssene* judgeth thereof in his Epistle against the pilgrims, that went to Ierusalem, to see the sepulchre of Christ, and the most remarkeable memoriall of our Redeemer.

Gregorie Nyssene. *When the Lord* (saith Gregorie Nyssene) *calleth the blessed into the inheritance of the kingdome of Heaven, he places not amonge the number of their workes which brings them thither, the pilgrimage vnto Ierusalem, neither maketh hee anie mention of such a worke, amonge the number of the Blessed. And why should men employ their time then, in doing that which neither makes them happie, nor is available vnto the Kingdome of Heauen? Wherein cann that man advantage himself, which should come into those parts, as if more abundance of the holy Ghost were there, and that his grace were more ample in that place? If Grace were more abounding in Ierusalem, then sinne would not bee so rife amonge those that inhabit there: but at this present, there is noe manner of wickednesse which is left vncommitted amonge them. Let our example offend noe man, but let rather our per-*

*swasion*

ſwaſion finde beliefe, ſeing wee diſwade them from that which wee haue ſeene with our eyes. As for vs, before and after wee came thither, wee alwaies confeſſed that Chriſt is true God, and our faith was neither impaired, nor augmented therby. This good I haue gathered by it, that by the conference I haue had therof, I muſt alwaies acknowledge, that there is more ſanctitie in vs, which dwell fardeſt from it. You then which feare God, praiſe him at home in the places were you make your abode, for the alteration of the place makes not God to come the neerer vnto you: But whereſoeuer thou ſhall be, he wil come vnto the, if he finds the Lodging of thy ſoule readie to entertaine him. But if the inward man bee laden with wicked thoughts, thou ſhalt not receiue Chriſt, though thou wert in Golgotha, in mount olivers, or in the tombe of his reſurrection. Perſwade the Bretheren then, that they goe on pilgrimage out of their Bodies vnto the Lord, & not out of Cappadocia into Paleſtina. If that which was done there in the beginning did laſt ſtill, the holy Ghoſt diſpenſing his gifts in the likeneſſe of fire, then would it behooue vs all to be preſent there, where he maketh ſuch diſtribution to all: But if the Spirit bloweth where it pleaſeth him, thoſe which haue beleeved there, are made partakers of his diuine gift, according to the proportion of their faith, and not according

*to their pilgrimage vnto Ierusalem.*

Chrys. ad Philem. hom. 1.

I could here likewise coppie out S. Chrisost. admonition, that to obtaine pardon for his sinnes, he needed not to make any long iourneis into farre Countries, neither to spend his mony. Also that of *S.* Aug. that God commaunds vs not to goe into the East, nor to saile into the West to seek out righteousnesse: likewise that of S. *Bernards*, that to finde the Lord it behooues vs not to passe the Seas, and Alpes, but that euerie man should goe vnto God within himself: & many other instructions of the true Doctours & Fathers of the primitiue Church, conformable to those of Christ & his Apostle S. *Paul*, that God wil bee worshipped by vs in al places, in Spirit & truth; if I feared not to abuse the Readers patiēce, and knew moreouer, that our aduersaires makes no account of the Doctrine of the Orthodoxe Fathers, whēsoeuer it refelleth their inventions, & is repugnant vnto the authority of their Pope, whome they preferre, as wee can proue by their writtings, before a thousand *Chrysostomes*, *Augustins*, *Bernards*, and *Gregories*.

August. serm. 3. de Mart.

Bernard. serm. 1. de advēt.

The third abuse is, that through the visiting of these reliques, the hearts of superstitious men are moued, to transferre that worship

worſhip which is due onely vnto the liuing and incorruptible God, to dead & corruptible things. For as in the time of S. *Ierom*, S. *Chriſoſtom*, & S. *Auguſtin*, the Chriſtiãs were adicted vnto this ceremonie, of going to viſite the ſepulchres and monuments of the Martyrs, and other holy men, and to ſolemnize yeerely certaine ſolemne feaſtes in memorie of them. So ever ſince, their fooliſh Imitatours, haue buylt Temples & Altars in honor of their reliques, lighted vp Candles about them, and haue craued ſuccour and help by their prajers, not onely of God himſelf and his ſaincts, but alſo from theſe dead an inſenſible things, which neuer had any communion with humane life, neither could in any wiſe vnderſtand them, nor neuer ſhalbe capable of hauing participation in the knowledg of our God, and of that eternall life, which he hath promiſed vnto his children.

For confirmatiõ whereof, I wil not here ſpeake of the Monkes, which in time paſt worſhipped the arme of S. Maurus, nor of ſome other Idolaters which praied to the bones of their Saincts; nor of thoſe which adore our Sauiours croſſe vnto this day, onely for the preſent, I will but re ite the praier, which the Monkes of the Abbey of

Fons make ordinarily vnto the *table-clot h* vpon which, & according to their tradition, they saie our Sauiour and Lord Iesus Christ hath celebrated the holy Sacrament with his disciples. And those which the Monkes of Cahors sing vsually going in processíon, in honour of his kerchiefe, and to the great dishonor of the person of our blessed Sauiour, and onely mediator Iesus Christ.

The Monkes of Fons, esteeming more of an olde and false table-cloth, then of our Lord Iesus Christ, the authour of truth and newnesse of life, call vpon it for aide in this manner, *Sanctissima Dei mappa ora pro nobis, O most holy table-cloth of God pray for vs.*

The Monkes of Cahors addressing thē-selves rather vnto the Napkin or kerchief, which our Redeemer left behinde him to rot in his sepulchre, thē vnto this high Priest who shortly after his resurrection was takē vp by his Father into Heavē, to make there continuall intercessíon for vs, cryes vnto it singing in this manner *Sancte Sudari ora pro nobis* that is, *O holy handkerchiefe pray for vs.* againe, *Sudarium Christi liberet nos a peste & morte tristi.* that is, *O kerchiefe of Christ deliver vs from plague and a heavie death.* Moreover, they craue that for his kerchiefes sake

representing

repreſenting the face of Chriſt by picture, it would pleaſe him to let them behold his face aboue in Heauen.

*Omnipotens ſempiterne Deus, qui in memoriam paſſionis vnigeniti Filij tui, ſanctam eius ſindonem, cum expreſſa ipſius effigie venerandam reliquiſti in terris, tribue, quæſumus, vt per virtutem eius ſanctæ ſindonis faciem tuam contemplari mereamur in cœlis:*

That is to ſay.

*O Almightie and Eternall God, Which in memorie of the paſſiõ of thy only begottẽ ſon, haſt left behinde him on earth his holy Sindon with his ſhape printed vpon it, graunt that through the vertue of this holy linnen wee maye merrit to contemplate thy face in Heauen.*

O Lord how long wilt thou endure this idolatrie? ô poore Superſtitious men, how long will yee continue on, in ſeeking our Lord Ieſus Chriſt, who is all in all of vs, in things that are nothing worth? Ier.4.13.

The fourth abuſe conſiſteth, in the adoration of falſe reliques, ſo artificially counterfeited and invented by the one, as fooliſhly beleeved and receiued by the other. THE fourth abuſe.

Auguſ. de Labore Mon. c. 28.

The cauſe why S. *Auguſtine* complaineth in his treatiſe, touching the travelling Monkes, that Sathan had diſperſed throwout Chriſtendome, many Hypocrites vnder the habit of vagabond Monkes, ſtraggling vp & downe through countries not ſent, neuer ſtill, nor never ſetled, whereof ſome of them made Marchandiſe of the members of the Martyrs, which made him to doubt & ſuſpect, that they were not the right members of the Martyrs.

Socrates l. 7. c. 14.

To this purpoſe Socrates reporteth in the 14. Chap. and 7. booke of his Hiſtorie, that the Chriſtians for ſome time honoured through ignorance, the dead carkieſe of a ſeditious Monke called *Ammonius*, thinking it had bene the body of ſome holy Martyr.

Eraſ. coll. de pilgri.

Alſo, *Eraſmus* of Rotterdam reporteth in his *Conferences*, that two Pilgrims arriving at *Canterburie*, the one of them was ſo amazed, at the impudencie and deceit of thoſe, which preſented before them al ſorts of reliques to be worſhipped, and amonge the reſt an Arme bleeding with the fleſh vpō it, that they ſeemed thereat to be horribly affrighted, & flying back would not kiſſe it.

Gregory Turonenſis.

*Gregorie* ſurnamed *Turonenſis*, and diverſe other Hiſtorians affirme, that in the ſhrine

of

of a departed Saincte, they found the roots of sundry plantes, the teeth of Moles, the bones of Mice, and the feete of foxes, in stead of the true reliques of his bodie.

It is most manifest, that presently after the reformatiõ of the Churches in France, Helvetia, Germanie, and some other adjoyning places, they founde in the shrines & chestes of the papall reliques, the bones of diverse Beasts, pieces of brickes, spriggs of trees, cordes, and manie other trifles, & small trash, which these superstitious men had worshipped, during the night of their ignorance, & the thicke darkenesse of their idolatries.

*Calvin* noteth in his admonitiõ against the reliques of the Romish Church, that they found at Geneve the taile of a Hart, which these Superstitious people had often times kissed, imagining that it had ben S. *Anthonies* Arme: and a pumeise stone saluted by these Doltes belotted with this opinion, that it was S. *Peters* braines. Calvin.

*Theodorus Besa* proueth by the testimonie of more then fiftie eye-witnesses, in his Apologie against the calumnies of a certaine Apostate, by name *Francis Bauldwin*, that at Bourges they found a wheele turning about vpon a staffe adorned with Theodorus Besa.

with this laciuious and magicall verse written vpon a scrole of parchment.

*Quand ceste roue tournera,*
*Celle que j'aime, m'aimera.*

That is to say,

When this wheele shall turne about,
Shee whome I loue, shall loue mee.

And at *Tours* a Card which gamesters call the knaue of *Dyamants*, with a bawdie and villennous song written vppon it by some whoremonger, & put into a silver Arme. And after that a silver crosse besett with many precious perles, and with an Agath, whereupon was engravē the picture of *Venus* bewailing the death of *Adonis* her Louer lying by her, which the vulgar sort of

of people adored vpō the day of the death and paſſion of our Lord Ieſus Chriſt.

RodulphusHoſpiniā atteſteth likewiſe, in his recitall of the originall of Reliques, that in the ſhrines & treaſuries of the CatholiqueChurch at Zurich, they foūd ſome of the ribs of a Cat, or ſome ſuch like creature with a cord twelue ells long, which before the reformation of the ſaid Church, was worſhipped by the blinde people there perſwaded there-vnto by the guilfull gloſes of their paſtours, that they were the reliques of *Felix*, and of ſome other holy Martyr. Rodolphus Hoſpinian.

Although theſe Teſtimonies are worthy of beliefe, and approved by every man without contradiction: yet I aſſure myſelf, that our adverſaries will take a ſmall occaſion, at the very name of theſe Authours, to quarrell at the Title of their bookes, & to call them in queſtion and reject them.

I feare I ſhall not get much more, by inſerting here the wordes of *George Caſſander* one of their chiefeſt writers, whereby he admoniſheth the Emperours *Ferdinand* and *Maximilian*, that this abuſe began to thruſt vp her head litle by litle through the often viſiting of the monuments of the renowned Caſſander.

nownedst Martyrs, that in S. *Augustins* and S. *Ambroses* time, the custome of bringing victualls in memorie of the martyrs, was forbidden by S. *Ambrose* himselfe: that in the ages ensuing, they haue attributed too much honour vnto the memorie of the Saincts, that some men of noe note, had perswaded the simple, to place a false confidence in a superfluous & fond seruice, and had added many other euils vnto it, to wit, that the prieſtes & monkes coveteous of dishoneſt gaine, haue counterfeited reliques, & preached false miracles, to nourish superstition in the hearts of men, and drew them, rather vnto the admiration of their miracles, then vnto the imitation of the Saincts. Finally, that the Devill making vse of the superstition of these men, reuealed euery day new reliques, when he saw that the Bishops of the Romish church, were so earnestly giuen to enquire foorth the inventers and promoters of those reliques, and they should finde therein (as he saith) abuses, & deceits, as great and as abhominable, as that was which S. *Martyn* discouvered, who passing by the sepulchre & reliquaire of a Martyr greatly renowned in his Countrey, & having vnderstood (after hee was throughly and seriously informed thereof)

thereof) that it was the tombe of a Murderer, cauſed it to be demoliſhed, and caſt downe, that noe more mention might bee made thereof, nor that they might vſe it any more after that ſuperſtitious manner. I ſay, I ſhall not get much more, by repeating Caſſanders wordes vpon this matter, becauſe the Ieſuites who dommineere at this preſent in the Romaine Church, approue not all what this Catholique Doctour hath writ, but according to the authority which was giuen them by the Council of Trent, commaunds al Readers to cancel & deface the beſt ſentẽces in his writtings, extracted from the holy Scripture, and from the true fathers and ſucceſſours of the Apoſtles. As for exſample, they commaund in their index which they tearme purgatiue, printed at Antwerp by *Chryſtopher Plantine* Anno. 1521. to purge his writtings of that, which hee teacheth in thẽ, of the true & naturall ſignification of the word *Merit*, and of the ancient cuſtome of the Fathers & Apoſtolique Doctors, concerning the adminiſtration of the holy Sacrament of the Lordes ſupper, vnder the two ſignes of bread and wine, vſed for more then a thouſand yeeres after the comming of Chriſt. Likewiſe they cõdemne therein his booke intituled *Pre-*

*ces*

*ces ecclesiasticæ*, that is *ecclesiasticall Prayers*; and his exhortation touching the extenuation of the invocation of Saincts, and al his Disputations vpon their merits. Now if these Physitions make noe conscience, to prescribe vnto Christians, that they should apply their *expurgatorie index* vnto *Cassander* books, to draw from them the pure blood and vitall sappe, & leaue nothing in them but the corrupt and badd humours: haue not I then just occasion to suspect the like answere vpon the allegation of his testimonie, and that they will say *Cassander* passed the limits of their rules and traditions in his discourse aboue said, & so consequently they ought to cutt of what-soever they judge therein vicious and superfluous? Not-with-standing, there is the bodye of a whole Council, called the Council of the auncient Bishops, which their cheifest Doctours hold for perfectly sound, and can in no manner bee stayned with any corruption, and wherein they can finde nothing that is worthie of purging and correcting, whereby wee can shew them, that manie ages agoe, the reliques of Saints haue bē suspected by their predecessours, assembled in the ancient Councils.

Wee reade then in the 14. Canon of the

5. Council

5. Council of *Carthage*, that *Aurelius* Bishop of the *Carthagian* Church, accompanied with two and seventy Byshops of the neighbouring Churches, reprooved therein certaine reliques, counterfeited by some falsifiers, & priuily brought into the primitive Church, for loe, the Contents of the *Canon* rune thus:

*Placuit vt altaria quæ passim per agros aut vias tanquam memoriæ Martyrum constituuntur, in quibus nullum corpus aut reliquiæ Martyrum conditæ probantur, ab Episcopis qui eisdem locis præsunt (si fieri potest) evertantur. Si autem hoc propter tumultus popularis non sinitur, plebis tamen admoneantur ne illa loca frequentent, vt qui recta sapiunt, nulla tibi superstitione devincti teneantur: Et omninò nulla tibi memoria Martyrum probabiliter acceptetur, nisi aut ibi corpus, aut aliquæ certæ reliquiæ sint, aut vbi origo alicuius habitationis, vel possessionis, vel passionis fidelissimâ origine traditur. Nam quæ per somnia & per manes quasi revelationes quorumlibet hominum vbique constituuntur altaria, omnino reprobentur.*

That is to say.

*It hath pleased vs* (to decree in this Coun-

cill) that the Altars which are built vp and downe in feilds, and by the way sides, as in memorie of the Martyrs, In which one cannot finde, that there hath ben enclosſed the Bodies or reliques of the Martyrs, should be caſt downe if it be possible by the Bishops of those places. But if they cannot doe it because of the popular tumult, Let them never-the-lesse admonish the people, not to frequent such places, to the end, that those which be wise, may not be carryed away with superstition. And let them receiue noe where, any memorie of the Martyrs, but in those places wherein their is some corps, and certaine reliques, or some tradition of the sure originall, of the abode of some Martyr, or of his suffring: For wee haue thought it good, that they wholly caſt downe the Altars, established by the dreames and revelations of all sort of persons.

By theſe wordes it appeareth then, that wee are not the firſt which haue warned the superstitious, firſt, that the simplicity of their anceſtours, and their naturall inclination in giving eare vnto the dreames and lies of all sort of Doters, hath opened the way vnto many falſe reliques. Secondly, that their fooliſh devotion made them lay them vnder, and afterward neere vnto Altars. Thirdly, that their obſtinacie hath by

by all force, with-held the good Bishops from purging the Churches of them, mentioned in the Canon already cited.

More-over, we could here copie out the decrees of some other Counsells, especially that of *Lions*, whereby their Priests in former times haue ben advertised of this abuse, and exhorted to seeke remedy for it. We could also produce many sentences of the Fathers, conformable to them: But in doing it, we should offend the Romanists, who beleeue that Counsells cannot erre, to alledge the for a proofe vnto the said Canon, approoued long agoe by their predecessours, and which they holde still for authentique.

The fift abuse testifies, that one superstition hath drawne many others after her. For as the Prelats of the Romane Church make noe conscience to allure the silly people vnto the adoration of their reliques: So to induce them the more, to put their confidence therein, they promisse indulgences and pardons, to such as will kisse them, & permits their Idolaters to carrie them vpon their neckes, & to sweare by them, trampling vnderfoot by this meanes, the second and third commaundement of the diuine Lawe, and maliciously contradicting the THE fifth abuse.

Doctrine of the auncient Prophets & Apostles, who teach vs all with one common accord, that no man ought not to vnderprop his faith vpon any other, then vppon God himself, nor to sweare by any other, then by him, nor to seeke the remission of his sinnes in any other, then in our onely Saviour Iesus Christ: Therefore, these Sacrilegious persons, wilbe so much the more inexcusable before God, at the day of judgment, because they are not ignorant, that God threatens with a Curse, by his Prophet Ieremiah *the man that trusteth in man, and maketh flesh his arme.* For if the Lord, which in his word permitteth vs, to craue the assistance of living mē, as those whome hee hath ordained dispensators of his blessings, to relieue vs in our necessities, condemneth not-with-standing those which assure themselues of the help which they expect from mortal men, hath he not farre greater reasō to curse those Idolaters, which put their confidence in the bones and garments of the dead, to whom hee forbids vs to goe to enquire, or to haue any recourse vnto them, to aske their Counsell or help in our distresses?

Ier. 17. 5.

Deut. 18. 11.

Also, they haue read for the most part, that the marke whereby God discerneth the

the way of his people from ſtrangers, who are not yet cõverted vnto him, is, according as the ſame Prophet *Ieremiah* propounds it, that the people of God ſweare by his name, to wit, *The Lord liveth:* but the idolatrous people which haue noe communion with him, ſweare by *Baal*. Ier. 12. 16.

Beſide, they are not ignorant that the Apoſtle. S. *Paul* (according to the tranſlation of the two & ſeauentie interpretours) tranſlateth in his Epiſtle the word ſwearing which the Prophet *Iſaiah* vſeth in the 45. Chapter of his propheſie, for a *Confeſſion*, from which expoſition of the Apoſtles, euerie man of a ſounde judgment may diſcerne by a neceſſary conſequence, that as the Apoſtle, calleth the ſwearing, made by the name of God, a confeſsion, and an acknowledgment of his diuine Maieſtie, and of the Souueraine authority he hath ouer all his Creatures: So on the contrary, wee may tearme a deniall, and abiuration from his name, euery oath which is ſworne in the name of the departed Saincts, or of their reliques.

But this is not all. For euen by their owne conſciences they are conuicted. Firſt, by that teſtimonie which S. *Peter* giues vs, in the booke of the Actes of the Apoſtles,

Act.4. 12. that there is noe saluation in any other thē in Christ, neither is there any other name vnder Heaven giuen vnto men, whereby wee must bee saued. Secondly, by that of S. *Pauls* in his Epistle to the Hebrewes, that Heb.9. 12. by the onely Sacrifice of Christ, wee haue full deliverance, & remission of our sinnes. Iam.4.12 Thirdly, by that of S. *James* in the fourth Chapter of his Epistle, that there is but one Law giuer, (to wit God) which is able to saue, and to destroy. Who can then excuse the malice and impietie of these Doctours, which with holding the trueth in vnrighteousnesse, attribute to their Pope this diuine authority, of forgiving and binding the sinnes of men, according to his Law and will, & to the rotten reliques of dead boddies, the incommunicable power, onely proper to Christ, who is able perfectly to saue them, that come vnto God by him, seeing he euer-liveth, to make intercession for them? And how is it possible, that God should bee so gentle and full of long suffrance, as to endure these sacriledges so longe?

The sixt abuse is, that the Monkes and Priests of the papacy, more zealous in keeping a good fire in their kitchin, then the ashes of the Martyrs and other deceased Saincts

Saincts to make their reliques the more to be reſpected, haue attributed to them the power of doing many miracles, after the manner and imitation of the Sorcerers, & falſe Prophets of the Heathen. For, as S. *Auguſtine* reporteth in the one and twentith, and two and twentith booke of the citie of God, that the Heathenish Sorcerers, maintained heretofore night & day (throw a diabolicall ſlight, admirable to the eyes of the ignorant) the light of *Venus* lampe, & bragged becauſe they had the reliques of *Hercules*, *Romulus*, and *Bacchus*, which had done ſome miracles in the temples dedicated to their memory: ſo before that the auncient pagans, went oftentimes on pilgrimage out of Egypt (witneſſe *Epiphanius*) vnto the Prophet *Jeremias* ſepulchre, becauſe their Diviners made them beleeue, that their Gods had revealed, that the bones of this Prophet could preſerue them from the ſtinging of *Aſpes*, and *Crocodils*. And that *Ptolomeus* their king, was perſwaded to haue the corps of *Alexander* the great tranſported into Ægypt, through the prediction of *Ariſtander*, who tould them, that the Countrey wherein the body of king *Alexander* reſted, ſhould abounde in all riches, and ſhould bee preſerved from the oppreſ-

sion of their ennemies, as *Ælian* gives vs to vnderstand in the 12. booke of his sundry Histories.

If the Priestes of the Romane Church vsed but this in comon with the abouesaid Sorcerers and sooth sayers, that manie miracles haue bene done, by touching and worshipping the reliques of some great personnages, renowned in their Countreys: then they would not be so much offended with vs; becawse wee make noe reckoning of them. But they proceede further: for some of their Sorcerers haue also done miracles & cured many diseases with the braines of a Cat, the head of a Raven, & such like reliques of dead beastes, as *Bodin* proueth in his third booke of Sorcerers, by the testimonie of *Idocus Damhouder* of *Bruges*, and other credible Historians. So that there is noe more likelihood of truth, in the one sort of miracles, thē in the other, seeing that the former haue ben done with asmuch shewe of devotion towards the departed Saincts, and their reliques, as those which at this present are so much esteemed in the papacy. For Bodin reporteth in the same booke, and second Chapter, how a Sorceresse of Bruges cured an infinit number of diseases, and that shee tould such as came

came vnto her, that they must steadfastly beleeue, that she had the power to help them of their sicknesses. Afterward, shee commaunded them to fast, and then to repeate ouer certaine times a *Pater-noster*, or that they should goe on pilgrimage to S. *James* or to S. *Arnoult*.

What an impudencie is it then, in these Boasters of reliques, to bragg and vaunt themselues, at there miracles, wherein often times hath bene discouuered many deceits and illusions. For behold how S. *Augustin* answered the miraclers of his time, especially the disciples of *Donat*, *Let not the Donatist* (saith hee) *tell mee that this or that is true, because that* Donat, Pontius, *or some other, hath done such and such like miracles, or because some men, which pray vnto the memory of our dead, are heard, or because that vpon it, there comes to passe such and such like things, or that this our sister hath seene waking such a vision, or dreaming hath dreamed such a dreame. Away with all these fictions of lying men, or shewers of guilfull Spirits. For either that which they say is false, or if the Heretiques doe some wonders, so much the more ought we to take heede of thē, because the Lord after he had said, that there should come many deceiuers, which in shewing great signes and wonders, should deceiue the Elect, If* Augustl. de Vnit. Eccl. cap. 16.

*it were possible, addeth thereunto worthy of great commandations, Behold, I haue tould you before.*

It were an endlesse labour then, to vtter all the falacy and guiles, whereby they deceiue the people, yea, which their owne Doctours haue found out & amonge others, that which *Nicolas Lyra*, heretofore perceiued in the miracles, which the Priests of his age *feigned* (as this writter speaketh) *for temporall gaine.*

Now these jugling trickes of the ministers of Antichrist, are so much the more detestable; in regard they attribute not onely the power of doing miracles to the reliques of Christ, of the virgin *Mary*, of the Apostles, of the holy Martyrs, and other excellent personnages, renowned for their good life & pureneſſe in doctrine, but also to the reliques of the greatest deceivers of the world.

To begin then with the reliques of S. *Francis*, (who for his impiety was condemned by Pope *Iohn* the 22. as a pervertour of the Christian religion,) it is written in the booke of *Conformities*, that a woman troubled with the bloody flix for the space of thirteene yeeres, was cured thereof by touching the hemme of his gowne, and that a blinde

blinde man recouvered his ſight by touching of his hoode.

S. *Gregory* alſo rehearſeth in the firſt booke of his *Dialogues*, & ſecond Chapter, That a provoſt of the monaſterie of *Funda* in Italie called *Libertinus*, having drawne on a ſtocking of the Abbot S. *Honorats*, mett a woeman that went to burie her Sonne, who importuned him with many prayers to raiſe him from the dead, & this good prouoſt graunting her her requeſt, laid the ſtocking ouer her ſaid ſon, and put life into him againe through the vertue thereof.

He likewiſe reporteth in the third booke of his Dialogues, that in the time of a drought, the Citizens of *Spoleta* made great ſtore of raine to fall vpon their Soile, by lifting vp towards heauen the gowne of S. *Eutychus*.

Wee knowe alſo that ſome woemẽ with Child, following the Counſell of their Monkes, haue kiſſed S. *Ioofts lings* breeches in *Flaunders*, others lifted vp S. *Arnoults* ——, others haue ſtradled ouer *S. Guerchilous* image, hoping by this meanes to bee the more ſafely deliuered of their children.

Wee are not ignorant likewiſe, that many Idiots of the Romane Church, beleeue

leeue, that there is in the citie of *Orleans* some residue of the marriage wine, of *Cana* in *Galile*, which never diminisheth although they drinke oftentimes thereof. And in our Ladies Church at Rome, and at S. *Salvador* in Spaine, some of the morcells of those Loaues, wherewith Christ fed fiue thousand persons in the wildernesse, which neuer lesseneth, although they oftentimes eate their bellies full thereof.

Moreouer they beleeue, that the Prelates of Rome haue in some of their Churches, diuerse reliques of a wonderfull force and vertue, as at S. *Iohn Latrans*, the wastcoate of the Apostle S. *Iohn*, which being heretofore laid ouer three dead bodies, made them to rise vp a liue in the field.

At S. *Pauls*, that crucifix which spake vnto S. *Brigit*, Queene of Sweethland, whē shee came to pray in that place.

At S. *Iohn de l'Isle*, that image of the virgin Maries, which at the overflowing of the *Tiber*, could not be spoiled, nor her lampe put out with the water.

At S. *Francis* the bodie of S. *Lodovica*, a a Romaine lady, which doth many miracles.

At S. *Maries* Trāspontina a crucifix, which spake heretofore to S. *Peter* & S. *Paul*.

To

To S. *Mary en voy large*, a ſmall picture of the virgin *Maries*, which hath wrought many miracles.

At S. *Maries la neufve*, an other ſmall picture of the virgin *Maries*, which was miraculouſly preſerved in the midſt of a great fire, which burned the other ornaments of this Church.

At S. *Auguſtins*, an image of the virgin *Maries*, painted by S. *Luke*, which did alſo many miracles in the time of pope *Innocent* the eight.

At S. *Martins*, a gowne which the virgin *Mary* made for her ſonne Chriſt Ieſus in his minority, which miraculouſly groweth to the ſame ſtature as himſelf grew.

In S. *Pontials* Church-yeard an hoſt conſecrated by a Prieſt, ſinging maſſe in the Chappel, which becauſe he doubted, whether it was the body of Chriſt, ſprung out of his hand in a wonderfull manner; and falling vppon the ground made a marke of blood which is to be ſeene within a litle grate of iron yet vnto this day. A jeſt not vnlike to that of the Ieſuits, and advocats of that horrible conſpiracie of *Garnet*, and of his complices, againſt the Crowne of the King of great *Britanie*, who were ſo impudent (as this wiſe King accuſeth them, thereof,

thereof, in the preface of his Apologie dedi cated to the Emperour, & all other Princes in Christendō) that thy were not ashamed to say and write, that after the execution of that Traitor, quartered with his cōfederats in London, a woman found a straw tinctured with a dropp of bloode which sprunge from the body of ofthis traitour, and was miraculously metamorphosed into the resemblance of his head chopt off, with a crowne set vpon it. But as this deceit was soone after discouvered, and manifested to the world, aswell by the penn of this King and *Solomon* of our age, as by the art of his painters, who according to his Maiesties desire, drew a picture vpon a straw and a drop of blood taken from some other body like vnto the same in all things: So, I beseech God, that it will please him by this exsample and advertisment, to awaken all other Christian Kings, to sift out and examine more deligentlie then they haue done in times past, the other jugling trickes of the forgers of reliques, and lying wonders.

*This is that (Gentle Reader,) which our* Iosiah *my dread Souverain (vpon whose sacred person, the Lord hath experimented his preservations from their damnable treasons: because he dwelleth in the secret of the most hie, and shall abide in the* Psal. 91.

*shadow*

*ſhadow of the Almighty; he will cover thee vnder his wings, & thou ſhalt be ſure vnder his feathers: A thouſand ſhall fall at thy ſide, and tenn thouſand at thy right hand, but it ſhall not come neere thee,*) toucheth in his premonition as in a paſſage, having reference to that ſtraw, which the fathers the Ieſuites would haue fathered vpō Garnet *their auricular-traitour, but as my Authour ſaith, his Maieſty ingeniouſly found out as cunning a* Parrahſius *in his great Ile of Britanie, as a* Zeuxes *in Italie.*

At S. *Maries de la conſolation* an image of the virgin *Maries*, which hath done many miracles.

In S. *Vitus* Church an oyle drawne from the reliques of that Saincte, which being mixed with them, healeth the byting of madd doggs.

At S. *Sabinaes* a huge blacke ſtone, chained to the great Altar, which the Divel threw at S. Dominicus to overwhelme him while he prayed in that place: but it chaunced, that this ſtone burſt miraculouſly, & that S. *Dominicus* was not hurt therewith.

At S. *Iulians* a water diſtilled with the reliques of S. *Iulian* which helpeth al manner of fevers and diſeaſes.

In the ſame Church an Image of the virgin

gin *Maries*, brought from the citie of *Edessa*, which vpon a day, seing the holy man S. *Alexis* comming towards her, after his wonted manner to say his prayers, and hearing him knock at one of the Church-doores spake twise together vnto the Sexten, *Open, and let in that holy man of God S.* Alexis, *for he hath merited Heaven.*

In S. *Bibians* Church-yeard an herbe which shee herself planted, thar cureth the falling sickneſſe.

At S. *Anastases* a pillar wherevpon they cut of S. *Pauls* head, which being falne from his body, gaue three iumpes, and at euery iump sprang forth three fountains a miraculous-*lie*, which (if you will beleeue it) are to be seene there yet vnto this day.

At S. *Maries de la voy*, an Image of the virgin *Maries*, which hath done diuerse miracles.

By the Church of the Abbey of *Save*, a fountaine, which cureth many diseases, but especially the bloody flix.

Also they approue the fallacy of the parisian Priests, who say, that the Crucifix, which they keepe in S. *Denis* Church, spake in time past to testifie that this Church was dedicated vnto him: and other Deceiuers which maintaine that their Crucifixes haue

wept

wept heretofore, and that they ſtill haue of their teares.

They approue alſo that palpable jeſt of their Doctours, that the ſpeare of *Pilates* ſouldier called *Longhè*, was trāſformed into a blinde man, which they call *Longin*, and that being aduanced from a ſouldier to a Captaine, recouuered his ſight after he had waſhed his eyes with the water and blood, which iſſued foorth of Chriſts ſide, which himſelf had wounded, and through this miracle, was mooued to make profeſsion of the Chriſtian religion, & to ſeale it with his owne martyredome.

But who is able to reckon vp all the falſe miracles, which the Quackſalvers of the Romane Church, attribute to the gownes, dubblets, hoſe, jackets, ſhirts, ſmocks, girdles, and other ragges of the departed? And who dares make any queſtiō of it, but that the Pope, who at this preſent liueth in *Rome*, & maketh himſelf to be worſhipped as a God, hath receiued this power of doing ſignes and lying wonders, ſeeing it is found in the reliques of the dead, and eſpecially in theirs, who while they liued in this world, would not ſuffer none to worſhip thē, but acknowledged themſelues alwaies to be but duſt & putrefaction? Who would 2 Theſ. 2 Act. 10. 25. 26.

not wonder at their Priests, which no sonet swallow downe their litle God, which to their thinking is the very bodie of Christ, but presently after it they doe some new signe or wonder to solace and ease those which daily frequent them, seeing those which at some times doe onely behold but his garments, which is of a farre lesser price thē his body: & also diverse others, which salute his Mothers image, or touch the hoode of some Monke, or the gowne of some departed Nune, receiue some ease for their grevances.

The 7. abuse. The seaueth abuse is worthier of laughing then of refuting. For these Gypsians rancks in the nomber of their reliques one of the feathers of *Gabriel* the *Archangel*, as though hee had appeared to the virgin *Mary* in the likenesse of foule. An another of the H. Ghosts, as if the holy Ghost descending vpon Christ in the likenes of a doue, had let falne one of his feathers in *Jorden*, to be taken vp, and to be encloss'd into a reliquarie in memorie of his lighting vpon our Saviour, & of his apparition to S. *John Baptist*.

They also put amonge the pieces of their reliques, things invisible and impossible to be showne, as the sounde of the bells

in

in the Temple of *Ieruſalem*, the puffing of *Ioſeph* when he cloue woode, which they keepe at *Court-cheverni*.

They giue likewiſe to the Angels and inviſible Spirits, corporall and viſible armes. As for example, they glory at *Carcaſſonnæ* & at S. *Iulian de Tours* for having S. *Michels* buckler and poinyard.

Alſo they ſhew with them the taile of that aſſe that carryed our Lord Ieſus Chriſt into *Ieruſalem* when he made his royall entrie therein: The feathers of the chickins procreated by the Cock which crew when S. *Peter* denied his maſter: and a morcell of the broiled fiſh which S. *Peter* preſented to Chriſt after his reſurrection, whē he appeared vnto them by the Zea ſide, which hath laſted euerſince without rotting, and cann be better preſerued from corruption, then Chriſts fleſh, which notwithſtanding the Conſecration of the hoſt, which ſcrueth him as a couerled, ſpoileth if the prieſt keepe it too longe in his boxe.

Beſide all this, they ſhewe at Rome the impreſsion of Chriſts feete, which is to be ſeene in S. *Laurences* Church, where our Saviour meeting with S. *Peter* after his aſcention, tould him that hee ſhould ſuffer at Rome.

And who would not mocke at these & such like reliques of these cõnicatchers, whẽ they themselues mock at one another, and take delight in deceiuing each other, and sporting some crafty devise or another vpon the poore ignorant people, which attend and waite with great devotion for the representation and sight of them? Whereof we finde sundry examples in our moderne Histories, of which I will onely, alledge two, which are so abhominable that noe man that feareth God and is pure in heart, cann consider them, without disdaine and horrour.

So then, *Martinus Chemnicius* reporteth in his treatise of reliques, made against the decree of the Counsell of *Trent*, touching the veneration of them, That a certaine Orator & porter of the popes bulls, vaunted vpon a day, that amonge other of his reliques, hee had some of the feathers of the holy Ghost, now a chiefe companiõ of his consort, over hearing him, picked cuningly his boxe and taking away his feathers, laid coales into it in stead of thẽ. On the morrow this Oratour was to make a longe Sermon and discourse vpon the feathers of the holy Ghost, and seing the people falne downe vpon their mariebones to behold

behold & worſhip them, opening his boxe to pull foorth his feathers, found coales in it, whereat he neither bluſhed nor was put out of countenance, but preſently chaunging his diſcourſe, was ſo expect in his art of lying, that he tould them he had miſtaken his boxe, & that thoſe were the coales taken vp from vnder the gridyron, whereupon S. *Laurence* had bene carbinadood.

Another Germaine Divine named *Iacobus Herbrandus*, auoucheth in his diſputation *de Sceloatria*, that a certaine prieſt of *Rotenborough* neare vnto *Nicre*, called *Pfaff Ifele*, hauing bene at *Rome* and created the popes Indulgentiar, returned from thence into his Countrey furniſhed with diverſe reliques, amonge others one of the winges of *Michael* the Archangel: Now to make it the more beneficiall vnto him, he extolled the vertues thereof in all his Sermons. But vpon a Sunday, being loged in an Inn, within the village of *Altingue*, and being overcome with wine, he kept not his boxe of reliques ſo carefully as hee had done before. So that through this miſchance, his reliques were ſtolne: On the morrow being got vp, & perceiving the theft, ſpake not a worde thereof to his Hoſtis, becauſe hee ſuſpected that ſhee knew it: but went

and fott a handfull of haye out of the next cratch in the ſtable, & laying it in his boxe, called his Hoſtis and tould her. *See, here are my reliques,* whereat ſhe begann to laugh, notwithſtanding hee tould her, that when ſhee came to church, to bee an aſsiſtant in the holy ſervice, ſhee ſhould alſo kiſſe thoſe reliques, ſhee replyed vpon it ſhee would not, but hee wagered that ſhee ſhould. After this coming to Church, this prieſt begann to preach of the admirable vertues of his reliques, and to declare vnto the people, that he had a handfull of the hay of the ſtable in *Bethelem*, whereupon our Redeemer Ieſus Chriſt had oftentimes ſlept, whē hee was a babe, which had the power to preſerue from the plague (wherewith *Germanie* was then infected) all thoſe which did but kiſſe it, and to driue away all Adulterers and Adultereſſes which came neere vnto it: Now his Hoſtis that knewe full well the deceit of this ſhameleſſe Prieſt, ſeeking on the ſide to ſpare her monie, and fearing on the other ſide to loſe wholly her good name, becauſe her chaſtitie was called into queſtion before, chooſe rather at laſt after longe deliberation, to caſt away her money, then to bring her reputation into a furder danger, ſo that ſhee was the very

very laſt that came to kiſſe the reliques of her owne ſtable, and the prieſt tould her in her eare, *What, art thou come too?*

The ſame Doctour annexeth vnto this ſtorie, that many Germanies having heard ſay of the vertue of his reliques, ranne in al haſt vnto this Prieſt to kiſſe them, but for all that, they were not preſerued from the plague, but miſerable afflicted therewith.

Beſide, that Duke *Everhard* being advertiſed of the coſſenning trickes of this Prieſt, commaunded the Divines of *Tubinque* to call him in queſtion before them into their Vniverſitie, to reprooue him therefore: but hee too well vnderſtanding his craft, anſwered them impudentlie, that he neither had lied, nor beguiled any man. In fine, after a ſerious warning, which theſe Divines gaue him, that it was more then mainfeſt to all the world, that many which had kiſſed his reliques, were notwithſtanding dead of the plague, he replyed in a flouting manner at thoſe poore ſuperſtitious people, that they had not kiſſed his reliques; but the glaſſe onely wherein he had putt them.

The eight abuſe is noted in that they place in the Catalogue of their religious reliques, as worthy of Adoration the in-

ſtruments and meanes which the ennemies of our Lord vſed to intrapp, crucifie, and perce him, as the lanterne which Iudas carryed to lighten the Sergeants that ſought his Maſter: the money which he had receiued of the hie-Prieſt to betray him: The Crowne of thornes which they put vppon his head, and the nailes and ſpeare of *Pilates* hangman, vnto which they pray in this manner.

*Felix haſta, nos amore per te fixi ſaucia,*

That is,

*Happie ſpeare, wound vs with his loue, whome thou haſt pearced.*

To which alſo they add the Croſſe, where vnto *Pilates* ſouldiers had nailed the body of our Lord Ieſus Chriſt, which they bleſſe and call vpon in this manner.

*O crux, lignum triumphale!*
*Mundi vera ſalus, vale,*
*Inter ligna nullum tale*
*Fronde, flore, germine.*
*Medicina Chriſtiana,*
*Sanos ſalua, ægros ſana,*

*Quod*

*Quod non valet vis humana,*
*Fit in tuo nomine.*
*Assistentes crucis laudi,*
*Consecrator crucis audi.*
*Atque servos tuæ crucis,*
*Post hanc vitam, veræ lucis*
*Transfer ad palatia.*
*Quos tormento vis servire*
*Fac tormenta non sentire,*
*Sed cum dies erit iræ,*
*Nobis confer & largire*
*Sempiterna gaudia. Amen.*

That is,

*O crosse triumphant wood! All haile Worlds true health! amonge all the trees in the woode, there's not thy like for blossome, bough, and budd. Christians Physick, saue the sounde and heale the sick. That which no humane power can doe, is done in thy name. O consecrator of thy crosse! hearken vnto the assistants thereof, and transport after this life, the servants of thy Crosse into the palace of thy true light. Graunt that those whome thou hast commaunded should suffer torment, maye feele noe torments, but when the day of thy wrath shall come, graunt vs eternall ioy. Amen.*

Againe.

*O crux ave! ſpes unica*
*Hoc paſſionis tempore*
*Qua carne, carnis conditor*
*Suſpenſus eſt patibulo,*
*Auge pijs iuſtitiam*
*Reijſque dona veniam.*

That is to ſay.

*All haile ô Croſſe our onely hope in the time of this paſſion, on which gibit the Creatour of all fleſh, according to his fleſh was hung. Encreaſe righteouſnes in the Devote, & pardon the guilty.*

And againe,

*Dulce lignum, dulces clavos*
*Dulcia ferens pondera,*
*Quæ ſola iuſti digna ſuſtinere*
*Regem cœlorum & Dominium,*

That is to ſay.

*O ſweete woode, bearing the nailes & ſweete burthens, which alone haſt bene worthy to beare the King and Lord of Heaven.*

And

And although at ſome time they addreſſe their prayers to God himſelf, or to his ſon our Redeemer: yet they attribute not onely to the croſſe, whereto Chriſt was nailed, but alſo to the ſigne thereof, made by the hand of man, the vertue of purchaſing vs his grace, and maintaining vs therein, which cannot be attributed to anie other (without Idolatrie) then to the very perſon of our Saviour, heretofore crucified, and now ſitteth at the right hand of God his father, to make interceſsion for vs, and to intreate him to be merciful & fauorable vnto vs.

Firſt they craue of Chriſt by this prayer.

*Concede nobis, Domine, vt qui ad ſanctam crucem tuam adorandam veniunt, nexibus peccatorum liberentur.*

That is to ſay.

*O Lord graunt, that they which come to worſhip thy holy Croſſe, maye bee deliuered from the bandes of their ſinnes.*

By the Second,

*O crux gloriosa! o crux adorandi! o lignum pretioſum*

*pretiosum! & admirabile signum! Christe, Rex pijssime, huius crucis signaculo, horis & momentis omnibus munire nos non abnuas.*

That is to say,

*O glorious crosse! o crosse worthie of adoration! o most precious Wood and admirable signe! Christ, most godly Kinge, refuse not to preserue vs at all howers and moments, by the signe of this crosse.*

The third.

*Redemptor mundi, signo crucis ab omni aduersitate custodi, qui saluasti Petrum in mari, miserere nobis,*

That is to say,

*Redeemer of the World, preserue vs in all aduersitie by the signe of this crosse, and thou which sauedst Peter in the Sea, haue mercie on vs.*

The first prayer they addresse to God the Father is,

*Deus qui vnigeniti Filij tui pretioso sanguine viuificæ crucis vexillum sanctificare voluisti, concede, quæsumus, eos qui eiusdem sanctæ crucis*

*crucis gaudent honore, tua quoque vbique protectione gaudere.*

That is to say.

*O God which was willing to sanctifie the signe of the crosse, quickning it by the precious blood of thy onely begotten sonne, graunt vs wee pray thee, that those which reioyce in the honour of the signe of this holy crosse, may reioyce in all places with thy protection.*

The Second.

*Protege, Domine, plebem tuam per signum sanctæ crucis ab omnibus insidys inimicorum omnium, vt tibi gratam exhibeamus seruitutem, & acceptabile tibi fiat sacrificium nostrum.*

That is,

*Lord protect thy people by the signe of this crosse, from all ambushments of their ennemies, that we may yeild the acceptable seruice, and that our sacrifice may please thee,*

But yet this is worse, For they attribute more honour to the crosse, then to Christs resurrectiō, saying in their prayer to Christ,

*Crucem*

*Crucem tuam adoramus, Domine, resurrectionem tuam sanctam glorificamus.*

That is,

*Lord wee worship thy crosse, and glorifie thy resurrection.* And to the one, & to the other: *Ecce lignum crucis in quo salus pependit, venite, adoremus.*

That is,

*Behold the woode of the crosse, whereon salvation hath hunge, come, let vs worship it.*

Is not this then to seeke in rotten wood which serues christiãs for no vse that which cannot be founde; but in that immaculate Lambe Christ Iesus, which is without blemish, who was taught vntò vs by our Fathers, who hath redeemed vs from our vaine conversation, not with corruptible things, as silver and golde, or by the woode of the crosse, but with his most precious bloode, as the Apostle S. *Peter* witnesseth in the first Chapter of his first Epistle? Is not this to attribure as much honour to a creature dead & insensible, whervnto none of vs would willingly resemble, as to the liuing God the creatour of heauẽ & earth?

1 Pet. 1. 18. 19.

The

The laſt abuſe is daylie ſeene, in the ſundry opinions, and diſputes, which the one hold directly contrarie to the other, touching the right place, and the true Gardians, and keepers of theſe reliques, whereby one lie overthroweth another: For it is not poſsible for them, to agree without giving each other the lie, and without giving to the Saincts, more bodies and members, after their departure, then they had while they were liuing. The 9. abuſe.

Which is eaſie to bee ſhowne by their owne writings, and the inventories of their reliques.

To begin with the reliques of Chriſt, as our aduerſaires are not aſhamed to maintaine, that the body of Chriſt, (which is aſſended vp into Heaven, to remaine there, vntill the reſtauration of all things, which God hath ſpoken by the mouth of his holy Prophets) is alſo here beneath on earth, in all the hoſts conſecrated by their Prieſts, which adminiſter the ſacrifice of the maſſe: ſo they make no conſcience to affirme, that they haue the foreſkinn & navell of Chriſt in diverſe places, which they keepe and adorne with this fine verſe, Act 3.21

*Circumciſa caro Chriſti, ſandalia clara*
*Atque vmbilici viget hic præciſio clara.*

That

That is to say.

*The foreſkinne of Chriſt, his pantofles alſo*
*With his Navill, are incloſſed within this*
*place.*

For they haue ſhowne heretofore the firſt foreſkinn of our Lord Ieſus Chriſt in our Ladies Church at *Arcon*, which wee ſhall come to ſpeake of more amply in the third part of our diſputation. The ſecond, in our Ladies Church at *Antwerpe*. The third at *Hildeſham* in Germanie. The fourth is to be ſeene yet according to their ſaying at *Rome* in S. Iohn *Latrans* church. The fifth in the citie of *Byzanſon* in the *free-Countie*: and the ſixt in the Abbey of *Charroux* in France. So that by this reckoning, they would make Chriſt Ieſus not a man, like vnto vs in all things, ſaue in ſinne, but in ſtead of a ſmall ſkinn of his circumciſion, hee ſhould haue ſix, and conſequently as manie bodies.

Alſo S. *Iohn Baptiſt*, according to their tradition hath had manie heads & viſages: For notwithſtanding that the Monkes of *Rome*, glory in that they haue his whole head in the Cloiſter of S. *Sylveſter*, thoſe of *Malta* vaunt that they haue the hinder-

part,

part, and they of *Amiens* with those of S. Iohn *Angelique* for having the forepart with the gash of a knife, which *Herodias* should giue him ouerthwart the eye, as the hangman brought her his head, to present it by her daughter in a platter to *Herode* & his frends, invited to the feast of his nativity But who would not thinke it strange and incredible, that the Euangelists, which haue represented vnto vs in their historie, all the markes, which could bee perceiued in this incestuous strumpet of a cruell heart, thirsting after the innocent bloode of S. *Iohn Baptist*, should haue forgotten to shewe vs this last, which if it had bene true, would haue bene more remarkeable then all the rest.

And although that *Eusebius*, and some other Historians atteste, that the body of this Fore-runner of Christ, was burned to ashes, yet: these forgers of reliques, would make the Idolaters of the papacie beleeue, that the finger wherewith Saincte *Iohn Baptist* showed our LORD Iesus Christ vnto his Disciples, in saying: Behold the Lambe of God which taketh away the sinnes of the world, was miraculously preserved by the providence of the Lord, & multiplyed into so manie fingers, that their at

least six of them found, to wit, one at *Lions*, another at *Bourges*, the third at *Bezanson* in S. *Iohn* the greats Church, The fourth at S. *Fortuits*, the fifth at *Thoulouse*, and the sixt at *Florence*.

As for the Apostles S. *Peter* and S. *Paul*. Albeit the Prelates of Rome say, that they keepe in S. *Iohn Latrans* church their whole heads, & their bodies parted in the midst, weighed, and divided in to equall shares by S. *Sylvester* in S. *Pauls* Church: yet those of *Poitiers* seeke to perswade the comon people, that they haue S. *Peters* chinn and his beard, those of *Argenton* in *Berri*, that they haue one of S. *Pauls* shoulders, those of *Trier* that they haue manie of the bones of these two Disciples of our Lord Iesus Christ.

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name, and at *Tholose*: S. *Williams* at an Abbey in *Languedoc* called S. *William* vppon the desert, and in a towne in *Anssoy* called *Ecrichen*: S. *Ferreols* at *Vses* in *Languedoc* & al *Brexenda* in *Auvergne*: and S. *Longins* transformed from a speare by a monstrous metamorphesie into a blinde man, both in our Ladies church *de l'isle* by *Lious*, and at *Mantoua* in *Italie*.

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They attribute to *Matthias* foure heads, whereof one is to bee seene at *Padoua*, an other at *Tryer*, and the other two at *Rome*: and also seaven armes, three at *Rome*, two at *Tryer*, and two at *Padoua*.

To S. *Andrew*, three heads, one at *Thoulouse*,

*louſe*, and other at *Melphe*, and the third at *Rome*: and fiue armes, two at *Thoulouſe*, two at *Melphe*, and one at *Rome*: then fiue feete, one at *Awcon* in Provence, two at *Thoulouſe* and the other two at *Melphe*.

To S. *Barthelmew* fiue handes, one at *Piſa*, two at *Rome*, and two in the kingdome of *Naples*.

To S. *Phillip* three feete, one at *Rome*, and two at *Thoulouſe*.

To S. *Stephen* two heads, one at *Arles*, an other in his owne Church at *Rome*.

To S. *Laurence* three armes, two at *Rome* in his owne church another in the church ſurnamed *Paliſperna*.

To S. *Anthome* fiue knees, one in S. *Auguſtins* Church of *Albi*, two at *Arles*, and two at *Vienna*.

To S. *Sebaſtian* twelue armes, one at *Mombriſon* in *Foreſt*, an other at S. *Seruins de Tholoſe*, an other at *Caſe-Dieu* in *Auvergne* an other at *Angers*, two at *Soiſſons*, two at *Piligni*, two in the place whete he was borne, and two at *Rome*.

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To S. *Ursell* two, one at S. *John Angeliques*, an other at *Cologne*.

Likewise to S. *Hilarie* two, one with his Corps at *Venise*, the other separated from his bodie at *Cologne*.

Moreover, they shew the blood of Christ in so many places, and in so many goblets, that on maye plainely see, they mock at the effusion of the most precious bloode of our Redeemer, and willingly are ignorant, that the bloode of Christ could not bee sheade in such an abundance, as they showe, in diverse of their Churches, neither was it taken vp so fluently, by some of the Apostles, or friends of Christ, when his hands and feete were nailed, and his breast wounded with the push of the speare.

To conclude, I could heare speake of the multiplication of the virgin *Maries* milke, through the craft of these *Alcumists*, of her smockes, kerchieses, phillits, girdles, gownes, pantosles, combes, Needles, Deskes, Linnen, pictures, and jewells: Likewise, of the garments of Christ, of his teares, of the Cupp, out of which hee dranke with his Disciples, of the linnen girdle, wherewith hee girded himself when hee washed their feete, of his purple garment,

ment, of his ſpeare, which wounded his ſide, of the dice which in thoſe daies were not in requeſt, of the ſtone pichers of *Cana* in *Galile:* of the miraculous Loaues wherewith our Saviour fed fiue thouſand perſons, of his garment without ſeame, of the reede which they put into his handes in ſteade of a Scepter, of the ſponge wherewith they put gal into his mouth, of the Crown of Thornes they ſet vpon his head, of the pillar whervnto (according to their tradition) they bound him to ſcourg him, of the Staires of the Seſſions-houſe of Pontius Pilate, beſprinckled with the drops of the bloode which fell from his body. In like manner, of the bones, aſhes, garments, chaines, and other reliques of the Apoſtles and Martyrs of Chriſt: but who is able to number vp all the inventions of the olde raggs found out in the ſhopps of the brocards of the Romane church? For albeit *Calvin* hath made a booke expreſſely againſt them, yet he confeſſeth therein, that the number of them is innumerable.

I entreat therefore the Reader to content himſelf at this preſent with the proofs of theſe braſen-fac'd inventors of reliques, which I haue vttered, and to conſider thē without paſſion.

By meanes whereof, I assure my selfe hee will judge, that wee haue just reason, to haue in abhomination these deceiuers of the ignorant, and to hold the adoration of their reliques for a heathenish superstition and Idolatrie, condemned and forbidden by the Lord, and not to be tollerated by those whose eyes God hath opened to see the abuses thereof.

*FINIS.*

A

*Ieſuiticall Epiſtle*

# TOVCHING THE SAINCTS RELIQVES, WHICH OF late they haue ſhowne at *Awcon* vnto the Superſtitious people, from the 10. of Iuly, vntill the 24. of the ſame Month, Anno. 1608.

*Publiſhed by the Canons of* Awcon: *tranſlated out of Latin into French and brieflie refuted,*

By *Iohn Polyander*, Profeſſour in the Vniverſitie of *Leyden*.

And ſince

*Turned out of French into Engliſh, by* Henry Hexham. 1611.

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*Iesuiticall Epistle*

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And since

*Turned out of French into English,* by Henry Hexham. 1611.

# S. *Auguſtine* in the preface of his *Hypognoſtiques* againſt the *Pelagians*.

*WHen the Adverſaires of the Catholique faith, ſeeke to impugne the rule of truth, through diabolicall armes, they make vs the more vigilant and carefull to anſwere them: and when they lurke in hypocriſie to annoy vs, they awaken vs, as it were out of a Slumber, to the intent that taking the buckler of trueth, wee maye watch with hearts, reſiſting their falſhood: the Trumpet of God ſounding in our Eares,* Watch, and pray, that ye enter not into tentation.

# THE INSCRIPTION AND PREFACE OF THIS IESVITICALL EPISTLE,

touching the visitation of the holy reliques which are to bee seene in our Ladies Church at *Awcon*, put foorth by the Canons of the said Church.

*The Provost, Deane, and Chapiter, of the royall Church of our B.V. Marie at Awcon, wish all health and happinesse vnto the godly and Benevolent Reader.*

IT was ordained in holy writt, (benevolẽt reader) that the devote & lovers of religion, should spend their limited weekes, not onely for a certaine number of daies,

daies, but of yeeres, & thare
during the ſame time, aliqu
wel thoſe of their own for
contrey as ſtrãgers, ſhoul vie
reſt from their labours & co
kepe a feaſt, watching afte plat
an extraordinarie faſhio ther
to the praiſes of the Lord but
The which our anceſtors war
here at Awcõ, & in ſome peo
other places throw a godſrõ a
ly ceremony haue brogh alſo
into a cuſtome, and man Hun
yeers agoe, began to ope & th
every ſeaventh yeere than a
ſacred and moſt precious me
treaſuri

treasurie of their holy Re-
liques, & to lay thē abroad
for certaine daies vnto the
view of all sorts of people,
& to moue thē by the contē-
plation therof to reverēce
them. In which times,
but especially before the
warres & dangeros waies,
people resorted not onely
frō adjoyning places, but
also from farre, as out of
*Hungary, Germany, France*
& the *Lowcontries*, in such
an abundance, that this
seemed not an (*obscure*) ci-
tie,

tie, but rather an assembli
of manie provinces an
kingdomes together.

## Refutation.

The inscription of this Epistle shewe
that these Canōs are of the same humo
and complexion, as the Scribes & Phari
were in the time of Christ, & his Apost
who gloried in them-selves for being
pillars of the church. There is this differe
betwee thē swelling Titles, whi h the Scr
& Phariſes attributed to thēselves, to rep
sent their dignity to the comō people, t
they were some what Ecclesiastical: in t
of these, that the Canons of the Sy
gogue of Awcon assume to themsel
which are rather politique.

The preface of this Epistle demonst
teth, that these new Scribes and Phari
would faine constraine the Christian
our age to judaisme, and obserue the
customes of the ceremonial law, long s
abolished by our Lord Iesus Christ, w
hath purchased vs the freedome, to ass
ble our selues euery day in his name, and
wor

worship him in all places, after th'example of his Apostles, and other Christians well instructed in the faith, which accounted all dayes a like, & the one as holy as the other, and reprooued the Superstition of those which condemned their bretheren in the distinctiõ of a holy-day, of the new Moone, or of the Sabbath. Wherevnto, S. *Hierome* having respect, acknowledged euery day was alike, and that Christ was crucified, not onely vpon the day of the preparation, or rise againe vpon the Sunday: but ads that his resurrection is alwaies, and that alwaies we may liue by the flesh of Christ. He addeth morover, that after the decease of the Apostles, some wise men instituted certaine daies, for fasting and convocation, to the intent, that such as waited more vpon the worlde, then vpon God, who could not, or at least would not assemble them-selves so much as one day in their lives, to come & offer vp vnto God the sacrifices of their praiers & humane actions, might watch & pray vpon those daies if they would.

Rom. 14 5.

Col. 2. 16.

Hier. in Com. ad Gal. 2.4.

Whereby it appeareth painely, that the obseruation of the Iudiciall feasts were not instituted by our Lord Iesus Christ, or his Apostles, but by the Doctors of the primitiue Church, to expresse and record more clearely

clearely vnto the common sort of people, the principal benefits of our Redeemer Iesus Christ, and to accustome them, to employ some extraordinarie dayes in meditating vpon them. Wherevnto this testimonie of *Socrates* may serue, as a sufficient proofe, whereby he declareth, that neither Christ nor his Apostles was of meaning, to suspend their judgements touching Easter-day, or any other feast: nor instituted any lawes for them, that they should bee kept, nor yet denounced any condemnation against such as did not obserue them, or did lay any curse or penalty vpon them, as the law of *Moses* vsually did: but the marke whereat they aimed, was to recommend to euery one that vertue and life, which was pleasing to God.

And what an impudencie is it, in the Canons of *Awcon*, to appropriate their abuse vnto the feasts of the old Testament, seing there is asmuch difference, betweene their seventh yeeres Sabbath, & that of the Iewes, as is betweene light and darkenesse. For, that of the Iewes was neither consecrated nor employed but onely to the glorie of God: whereas that of the Canons of *Awcon* and their pilgrims, is dedicated to the honour of the bones and raggs of mortall men.

Tou-

Touching their pilgrimages vnto the reliques of the departed Saincts, they are in noe wise grounded vpon any institution of our Lord: neither from any example of the true Iewes: nor from the doctrine of the Apostles, and first Doctours of the primitiue Church. For Iesus Christ our Redeemer was so farr from commaunding his disciples to transport themselves from one place to another, to adore the ashes of their predecessours, that on the contrarie, speaking vnto the Samaritanish woeman, hee told her that the hower immediatly should come, whē strangers should not come any more vnto the temple of *Jerusalem*, to worshipGod his Father: but that the true worshippers should worship him in Spirit and truth at home in their owne Countrey. Iohn. 4. 23.

As for the Iewes the true Children of *Abraham*, as it cannot be proued by holy Scripture, that God enjoyned them to goe into any forraine Countrey, to visite the reliques of the Saincts departed: so they neuer resorted any whether, but where God onely was invocated in all puretie: shuning all other places into which they had transferred the honour of God to his creatures dead and insensible, following therein the Prophet *Hoseas* exhortation, *Though thou*

playeſt the Harlot ô Iſraell, at the leaſt let not Iu-
dah ſinne: come not ye vnto Gilgal, neither goe ye
Hoſea.4. 15. vp to Beth-auan.

I acknowledg that ſome of the ancient Fathers, traveled to Ieruſalem to behold the ſepulchre of our Redeemer Ieſus Chriſt, and ſome other monuments of the Saincts departed: but I add thereto, that in the beginning they went not thither to worſhip their reliques, but God onely, neither had they any ſuch fooliſh imagination, as once to think, that the grace of God, was tyed more to one place then to an other, but their onely deſire was, to conſider the remarkeable ſignes of Chriſts redemption, & the place of his abode with his diſciples. Herevpon S. *Hierom* ſpeaking of S. *Hilarions*, journey to Ieruſalem, rebuketh ſuch as thought that any thing was wãting in their faith, who had not ſeene Ieruſalem, and ſteemed others that had ben there, more holy then they which had not. *The kingdom of God* (ſaith he) *is among you, The palace of God is as acceſſible in Britainie, as in Ieruſalem. Anthony & the Monkes of Egipt ſaw not Ieruſalem, and yet notwithſtanding found the gate open. While S.* Hilarió was *in Paleſtina, he went and ſaw Ieruſalem, because he would not diſpiſe the holy places in ſo*

*a iourney: neuerthelesſe, he remained there but for a day, becauſe it ſhould not ſeeme he ment to ſhutt vp the Lorde into a certaine place.* From hence it followeth, that theſe Canons of Awcon and their predeceſſors, takes for an example the Iewiſh ceremonies, and ancient cuſtomes which ſome Chriſtians through a ſuperſtitious imitation, introduced into the primitiue church by ſome of their hirelings onely to encreaſe their diſhoneſt gaine, but let vs proceed to the firſt parte of their Epiſtle, wherby they ſhew the reaſons, where fore many ſuperſtitious men in times paſt haue viſited the Reliques, which are to bee ſeene in their Church.

## *The firſt parte of this Ieſuiticall Epiſtle.*

They perceiued what great benefites God hath imparted to mortall men, through thoſe holy Reliques, and how many ſun-

dry ſorts of miracles haue bene wrought by them, through a ſupernaturall force. For, not onely the wordes of the Saincts (as S. *Chryſoſtome* ſaith) but alſo the garmẽts of their bodies, are more manificent then any other poſſeſſion. For the cloke of *Eliah* made of the ſkinn of a *Lyon* diuided the waters of Iorden heither and thither. The ſhooes of the three yong men marched through the mideſt of the fire.

Hom 8. ad popul. & 36. de virt & vit.

2 King. 2 8.

Dan. 3. 25.

fire, the wood *of Elisha*, was able to change the nature of the water, & force it to beare the yron of the *Axe* vpon the face thereof, as if it had bene vpon their backe. *Moses* divided the Sea with his rodd, & brake asſunder the rock. The garments *of S. Paul*, chaſed awaie diſeaſes, S. *Peters* ſhadow droue thē awaie. The aſhes *of Martirs* haue caſt out Deuils, Yea, God himſelf did a ſingular honour to *Moses*

2 King. 6

Exo. 14 Nom. 20

Act. 19. 12.

when he buried him with his own handes, as S. *Hier om* ſaith, Chriſt comendeth the womās faith who was trobled with an iſſue of blood, whereby ſhe beleeved ſhe ſhould recover her *health*, if ſhee did but touch the *hemme* of *his* garment.

## *Refutation.*

I haue already proued by the ſixt abuſe of reliques, that the miracles done by them are noe otherwiſe, then the illuſions of & than & the jugling trickes of the hireling of Antichriſt, which tend to this euil end to prouoke their Idolaters, to the adoration of bones & rotten garments: which are o

a farre baſſer rancke, then the deſceaſed Saincts, which God neuertheleſſe forbids vs to inuocate.

I ſay moreouer, that if our fathers haue not adored the true things, wherewith our Lord Ieſus Chriſt, & ſome other holy men of God haue wrought true ſignes and miracles: much leſſe are Chriſtians bound to worſhip thoſe, by which the Romiſh prieſts feigne to doe their lying wonders?

So then, the holy Scripture makes noe mention of any adoration, which our Fathers ſhould doe in honour of *Moſes* rodd, of *Elias* cloke, of *Eliſhas* wood, of S. *Peters* ſhadow, or of S. *Pauls* garments. For theſe holy men, were ſo farre from ſuffring the vulgar people to worſhip their garments, or ſhadowes, that contrariwiſe even S. *Peter* himſelf, forbad *Cornelius* the Captaine to worſhip his perſon. S. *Paul* and *Barnabas* would not ſuffer the Prieſt of *Lyſtra* to offer them Sacrifices. S. *Peter* by commaunding *Cornelius*, who was falne done at his feete, to ſtande vp, & ſhewing him that hee was bnt a man as he was. S. *Paul* and *Barnabas* by renting their clothes, and crying out in the mideſt of the throng, *O men, why doe ye theſe things? wee are men ſubiect to the like paſſions that ye be, & preach vnto you, that ye ſhould*

Act. 10. 26.

Act. 14. 14. 15.

*turne from these vaine things vnto the living God, which made Heaven & Earth, and the Sea, & all things that in them are.*

Then their power of doing miracles, proceeded not from their garments, or shadowes, nor from their humaine nature, but onely from the divine might which really was in Christ, & accompanied in old time his faithfull servants after an extraordinarie manner. For as the three first Euangelists averre, that Christ of himself did acknowledge that vertue that issued forth of him, to cure the woman that was troubled with the issue of blood, by touching the hemme of his garment: So wee read also in the third Chapter of the Acts of the Apostles, that S. *Peter* & S. *Iohn*, seeing the people astonied and amazed, because they had healed a man which had ben a creeple from his mothers wombe, S. *Peter* shewed thē, that this miracle was not done through their owne power or sanctity, but through faith in the name of Iesus Christ.

As for S. *Chrysostom*, though at sometimes hee extolleth (through the art of his Rethorique) the reliques of the departed Saincts too excessiuelie: yet notwithstanding the Canons of Awcon, or rather their Schoolmasters which haue dictated them

this

this Epiſtle falſifie his wordes, and wreſt them into a ſence cõtrary to his meaning: For in the text which they cite of S. *Chryſoſtomes*, hee ſpeaketh not there of any miracles, which it pleaſed God to worke by the garments of any of the holy Fathers after their departure, but whilſt they were liuing, to ſhew by this argument, that their very garments which to the outward appearance of men, were baſe and contemtible, were more precious in the ſight of God, then all the ſumptuous rayment of *Achab* and other infidell kings.

Touching the honour which it pleaſed God to doe vno *Moſes* his ſeruant, by interring him, (as S. *Hierom* ſaith) with his owne handes, whoſoeuer hath but any iott of judgment or reaſon, will conclude from this interrment of *Moſes* corps, the cleane contrary to that, which the Canons of Awcon here inferre, to wit, that God himſelf intended to hide his bones in a place vnknowne vnto the children of Iſrael, to hinder them from taking them vp, & leaſt they ſhould abuſe them with Idolatrie, euen as the ſuperſtitious men of the Romiſh church doe, who worſhip the bones, which in times paſt haue bene taken out of the graues of their anceſtours.

Concerning that which they alledge of our Lord Iesus Christ, for commending the faith of the woeman which was troubled with the issue of bloode, because shee said to her self, If I may touch but his garment onely, I shall be whole: I answere that although her faith was so weake, that shee quaked for feare when shee came neere vnto Christ, to confesse that shee had touched the hemme of his garment, and by that meanes was comforted by our Saviour who commaunded her to bee of a good courage, yet nevertheless her faith was not defiled with such a superstition as that of the Romanists is. For when shee came trembling towards our Saviour, shee fell not done before him to kisse the hemme of his garment, but to worship his person, & to shew him before all the people, for what cause she had touched him, and how shee was made whole immeadiately vpon it.

Now resteth the second part of this Epistle, by which they rebuke the censours of the Superstitious veneration of their reliques, and applaude the Adorers thereof.

*The*

## The second parte of this Epistle aboue said.

From the reasons aboue said we may gather, with what spirit as well the olde Heretikes (namely, *Eunomius, Vigilantius* & *Eustachius*, as many other new Innovators of Religion in France) haue bene inspired, who haue heretofore burned the precious Reliques of the Apostles of that Kingdome, to wit, *S. Hilaries at Poitiers, S. Ireneus at Lyons, & S. Martins*

tins at Tours, giuing here-
by sufficiētly to vnderstād
that they were not of that
ranck, nor of that Religiō,
as they were whom they
detested with so great a ha-
tred & ill wil, nor so wor-
thy as their holy asshes, &
some other holy memori-
alls of faith & piety, which
rested there. The firste
founders of the Catholi-
que Church did not so,
neither those doctors that
deliuered as it were from
hand to hand, vnto their
posterity

posterity the Catholique faith: as they receiued it from Christ, much more pure, more sincere, and lesse corrupted then it is at this present, as most euidētly is seene in the books of the Easterne Doctours, and Historians, that hee which would goe about, to proue it by any other testimonies, should seeme to add brightnesse vnto the Sunne at noone day.

*Charles*

*Charles* truely great for
his piety, & eminent deeds
or rather thriſe moſt great
Emperour and excellent
Founder of this Church,
imitating herein the ſteps
of thoſe holy perſonages,
was amongſt other his gra
ces and virtues, worthy a
Chriſtian Emperour in-
dued with this, that his on-
ly deſire was, to gather fro
all partes whatſoeuer, al
ſortes of holy Reliques o
our Lord Ieſus Chriſt,
of his holy mothers, and

of the other Saincts: and after he had made them to bee tranſported from all countreys, cauſed them alſo to be honoured & adored religiouſly, as we may conclude from his Acts, the ſignes whereof are yet to be ſeene.

Now the notableſt & remarkeableſt of them all is, the priuiledge which is found in the auncient monuments of our Church, by which he ordayned in a generall aſſemblie of the whole

whole Empire, that this Citie of *Awcon* ſhould be enriched with many immunities, and eſtabliſhed for his royall Seat on this ſide the Alpes. The priueledge contayneth theſe words. I haue in this place built the monaſterie of S. *Marie*, the mother of our Lord Ieſus Chriſt: with aſmuch labour and expence as I could, and haue adorned it with many precious ſtones & with marble. &c. Therefore the excel-

lent workmanship of this great royall church, being fully finished, not onely according to my wished desire, but also through diuine grace, I haue collected together (from diuerse Countreys & kingdomes, but especiall out of Greece) sundry signes & markes, of the Apostles, of the Martyrs, of the Confessours, of the virgins, & haue brought them into this holy place, that the Kingdome might be esta-

bliſhed thereby & the remiſſion of ſinnes be graunted throgh their ſuffrings.

The ſame care & deſire flowed downeward vpon and with his paternall inheritance, and poſteretie, vntill the glorie of the French (who had taken their Source and growth through Godlineſſe, being diſtitute of his vnderpropping and foundation) begann to decay litle by litle as S. *Sigebert Gemblacenſis* teſtifieth, by the very wordes

wordes of the french histo rie it self in his treatise and translation of S. *Vit*, and *Modestia*. For this cause, al the most famous Cities, all Kingdomes and prin-cipallities, endeuored by all meanes to obtaine some bodie of some one Sainct or another, as their prin-cipall *Patron* and *Protec-tor*, or at least some small reliques from some whole corps to assure & confirme their cõmõ wealth throgh help thereof, trusting to

the great liberallity of the great miracles which God had wont to worke, for the loue he bore vnto those holy reliques.

## *Refutation.*

I finde in this discourse many faults, the first is, that in accusing the Condemners of this superstitious adoration of Reliques, they place in the first ranck of them, *Eumonius*, *Vigilantius* and *Eustachius*, who were not so wel grounded in the reprehension of this Idolatrie, as wee are in ours. For proofe whereof, because I will not be too teadious, I onely will alledge *Vigilantius* censure vpon it, & S. *Hieromes* answere vnto it. *Vigilantius* censure then, as S. *Hierome* propounds it was this. *What needeth this, not onely to honour with such a reverence, but also to worship I knowe not what, caryed vp and downe and enclosed within a small vessell? We may se, that the pagans custome is almost brought*

*into the Church, vnder the color of religion, and that while the sunne shineth, they still light vp a great number of Candells, and that some of them kisse and worship a litle dust, wrapped vp in a costly sheete, and putt into a litle vessell.*

Let vs see on the other side, what answere S. *Hierome* gaue him, *Who hath euer worshipped the Martyrs? Who hath euer thought man to be God, ô braineleſſe head!* If the Romanists should answere vs in that manner, at this daye, Who hath euer worshipped the Martyrs? Who hath euer thought man to be God? may not wee justly reply, they are euen your Doctours, who haue seduced you, not onely to adore the Martyrs themselues, but also their bones and reliques.

The second fault is, they ranck *Vigilantius* in the catalogue of their Heretickes, who by S. *Hierome* his owne aduersairy, was called *Holy Father*, who feeling himselfe mooued with the same zeale, as S. *Chrysostome* was, condemned the vnprofitable expence, which was employed about the garnishing of tombes and the reliques of Saincts departed. For as *Vigilantius* teareth, this ceremonie of kissing the reliques of the Saincts, and lighting vp of Candells about them, *a heathenish custome introduced into the Church vnder a falſe pretext of religion:* Epist ad Paulin

Chrisſ. Hom. 12 1. Cor.

So S. *Chryſoſtom* calleth it in his 12. Sermon vpon the firſt Epiſtle to the Corinthians, *a fooliſh deuotion, a deuilliſh obſeruation, maintayned by the corrupt iugments of ſenſeleſſe men that did but ſuck*, therefore, to turne them from this ſuperſtition hee ſheweth them, that the Martyrs take no delight to be honoured with their money, for which the poore cry out, in that they did not rather employ it for their reliefe, & that the conſideration of our Lords reſurrection, who riſe naked from death, ought to learne the to leaue off from the fooliſh expence of funeralls. For whereto is it good (ſaith he) ſeing it bringeth but loſſe to ſuch as doe it, and noe benefit to the dead, but rather harme.

Chryſ. Hom. 84 in Euang. Iohn.

The third fault is, they liken our Doctours vnto *Eunomius*, *Vigilantius*, and *Euſtachius*, wherein they are in noe wiſe to be compared. For the Eunomians were by the holy fathers taxed of Hereſie, becauſe they made it a difficult matter to enter into the Churches of the Apoſtles & Martyrs, who haue taught in time paſt, that Chriſt is true God & equall to the Father: whereof they cannot reproue our Doctours, ſeeing they preach in the Churches, adorned with the names of S. *Peter* & S. *Stephen*, & other of the

the Apostles and Martyrs, & seing besides, that they maintaine the doctrine of the Godhead of our Lord Iesus Christ, against the disciples of Eunomius.

Neither cann they charge our Diuines (vnlesse wronfully) with that Crime where with S. *Hierome* attached *Vigilantius*, (to wit,) because he held vncleane the bones of the Saincts departed, and would haue had their ashes ignominiously cast vpon a dunghill, to the end that he alone (though drunck and a sleepe) might be adored, but ours teach the cleane contrarie, that their bodies ought to be buried honorably.

The fourth fault is, they accuse our Predecessours for hauing burned in France the reliques of some departed Saincts, as those of S. *Ireneus*, S. *Hilaires*, and S. *Martins*: yet they cite not so much as one witnesse, herein they doe not imitate their Cardinal *Bellarmin*, who to giue some color and shew of truth vpon this false calumniation, alledgeth in his treatise of Reliques, the Atestation of a certaine Monke, called *Surius*, which many Papists thēselues beleeue not, because another gray Fryer, named *Feu-ardent*, speaking of the boddie of S. *Ireneus* in his preface vnto his latin *Irenea*, denieth that S. *Irenenes* corps was burned at Lyons,

or that his aſhes were caſt into the *Roſne*.

I ſay againe, that this accuſatiō of theirs it falſe; becauſe they impute to the firſt Reformers of our age (whom wronfully they tearme Innovators of religion) the insolences committed by ſome vndiſcreet ſouldiers, in the beginning of the troubles without their councel or avouchment. For they were ſo farre from exhorting thē to burne the bodies of the Saints, or to throw their aſhes into riuers, that cōtrariwiſe, they preached againſt ſuch outrages, and admoniſhed their anditorie, therein to followe the example of the auncient Fathers, and that euery man was obliged to lay them into the Earth, and honorably to burie the bones and aſhes of thoſe whom God had taken out of this world.

The fift fault is, they ranck amonge the nomber of the firſt founders of their Catholique religion, the Emperor *Charles the great*, who approoued not all the points thereof. For ſundty Hiſtorians, yea, and his booke which he wrot, againſt the ſecond Councell of *Nice*, ſhewes euidently, that hee condemned the decree of that Councell for the worſhipping of images, calling it, a moſt impudent tradition, and a fooliſh and prophane invention, comming neere

neere vnto that infidelitie, which alwaies keeps her Adorers in errour.

Touching their allegation of the double diligence, which many towns & provinces vsed in searching out, and in honoring the reliques of the deceased Saincts, wee reply, that wee are not bound to follow the customes of men, but onely the rule of diuine law, which neither hath enjoyned vs, nor our fathers vnto any such superstitious worshipping of reliques.

Let vs now proceed forward to see what these Canons of Awcon cann say vnto vs in the third part of their Epistle.

## *The third parte of this Jesuiticall Epistle.*

This abundant liberalitie of God (*say they*) seemeth noe new thing to those that are read in holy writ, and Histories: because

they know, that by S. *Peters* ſhadow (though nothing ſeemeth more vain) and by the kerchiefs and hād kerchiefs, which they brought frō S. *Pauls* body all ſorts of griefs preſently & moſt happily haue be driuen from diſeaſed bod dies, & the infernal Spir caſt foorth of their Soule From which example, th Godly cuſtome of our a ceſtours proceeded, th in immitating *Ioſeph* of *rimathea*, & *Nicodem* repr

represented by the bodies of our Lord Iesus Christ, and S. *Stephen:* they vsually wrapped vp the most precious reliques of their Church in silken clothes, which they called (*Sactuaires*) or holy coverleds as *ecclesiasticall historiãs* write the which they haue since distributed, & sent abroad according to the anciẽt custom of the church, to such as through piety and loue vnto religiõ desired thẽ, in such sort, that the Romane church,

church, hath not beſtowed
noe other reliques vppon
Emperours, or any other
great perſonnages, what-
ſoeuer, thā ſuch *ſanctuaires*
and Couverleds, as appea-
reth by the letters pope
(*Hormiſda*) wrote vnto
his Embaſſadours, and vn-
to *Iuſtinian* the Empe-
rour. And to the end
thoſe Sanctuaires might
bee in the greater requeſt
amonge vs, it pleaſed the
diuine goodneſſe (as it eui
dēt to māy of our church)
to

to illustrate & manifest thē through the operation of many great miracles, & so much the more, because that without this meanes, they could not satiate the pietie, which was kindled in many. Now this custōe of going on pilgrimage, towards thee places renowned for their reliques, and other memorialls of the Saincts, was brought vp in Christēdō, frō the first age of the Catholique church, & in that time, whē she had some

some reſt from the oppreſ-
ſion of Tyrants, and other
perverſe Ennemies of the
faith. And becauſe we will
not here ſpeake of the Ce-
remonies of the anciēt law
wherby euery one was en
joyned to goe yearely on
pilgrimage to the feaſts, as
God himſelf had cōmāded
it, & many other moſt re-
gious perſonages, yea *Chriſt*
himſelf & his moſt holy pa-
rēts, accompliſhed it with
ſo great a zeale of going
on pilgrimage, principally
vnto

vnto the holy places of the land of Iudea, which zeale was kindled also in the hearts of mẽ after Christs death, in immitating their ancestours, as the testimonie of diuine write, and S. *Hierome* also speaking vpon this matter doth auouche, that all the wordes in the holy Scripture recommend to vs this godly worke. And in another place they runne hither: (*saith he*) from al the corners of the Earth, the citie

is

is full of all ſorts of people
&c. But chiefly with thoſe
which hold the higheſt de-
grees of honour in this
world meet here with one
accord. And verely our
*Patron Charles* of moſt ho-
ly and famous memorie
withour producing any o-
ther examples at this pre-
ſent, of any other Empe-
rours, & moſt noble parſo-
nages, who were ſo much
giuen vnto the exerciſe o
theſe holy pilgrimmages
that oftentimes they wen

a foote to Rome, onely to excercise thẽselves in this godly worke. And haue attributed so great honor vnto S. *Peters* Cathedrall church at Rome, as they haue kissed the very stares thereof one after another. So that one may say of him, & these Emperours, that which *Austin* hereto fore obiected against the Idolaters of *Madaure*, ye se that the highest dignity of the most noble Empire, supplicates with an hum-

ble crowne by the Sepul-
chre of S. *Peter* the fiſher.

The like alſo haue ben
found in *Englād*, *Dēmarke*,
*Frāce* & *Spayne*, who being
touched with this deſire of
pilgrimages, diſcharging
thēſelfs for the preſent fro
al the affaires of their earth
ly kingdomes, tranſported
themſelfes thither-wards
through a long, daunge-
rous, & wearyſome way
to honour there their hea
venly King after the ex
ample of the three Kings
which

which came to honour the cradell of our Lord Iesus Christ.

Also many other Christians haue done the same, whose ordinarie custome was, eftsoones to visite the places, which were destined for the holy memorials & sepulcres, to the end (that as it is written of the virgin *marie*) their inward loue might be nourished by holy signes, & inflamed with the more loue of deuotion, through the most

joyfull contemplation of the Saincts tombes, & reliques. For this hath alwaies ben found by experience, & confirmed by the testimony of all antiquity, that through these pilgrimages, through this great flocking and godlynes of the people, a new zeale began to kindle in our spirits, togeather with the piety & reverẽce we bore to these holy things, and also new desires to liue well, and to immitate the Saints in our life

life and manners.

And loe, next vnto the glory of God, the chiefeſt ende of our pilgrimages, which God ſo ſpecially demãdeth of vs, was, becauſe as S. *Auguſtin* ſaith, the bodies of the Martirs haue ben giuen vs, to awaken vs vnto the excerciſe of deuotion, through the admonition of the places, & by the preſence of theſe holy pledgs. For the holy place (as this Father exhorteth vs) reneweth & encreaſ-

eth our former affections,
whē as through the adver
tiſment of the places, it is
manifeſted, & raiſeth it ſelf
vp by wheating our chari-
tie, aſwell towards thoſe
whome we are to imitate,
as towards thoſe, through
whoſe aſſiſtāce we doe it.
And therefore it hapned
perchance (as it were by di
uine diſpoſition & proui-
dence) that almoſt all the
holy bodies of the holy A-
poſtles, & principall Do-
ctours of the East, haue

ben transported into the West, before the Turks tyrannie: which sought to abolish and wholly root out the memorie of the Christian religion. And indeed, wee must acknowledge, that whatsoeuer is most precious and of the greatest importance in our treasurie of Reliques, was brought from beyõd sea, out of those countries, through the great pietie, industrie, & deligence of *Charles* the great, as hath

ben ſhowen before, by the auncient charter of our Church, and ſhall hereafter appeare by our Index.

## *Refutation.*

This third part of their Epiſtle, ſtuffed with vaine repetitions & inſufficient proofes, needs noe long refutation. As for that which they alledg againe, concerning the miracles done by S. *Peters* ſhadow, and by the kerchiefs & hād kerchiefs they brought from S. *Paules* bodie, it hath ben ſufficiently anſwered in the firſt part of their Epiſtle as alſo that which they rehearſe againe touching the pilgrimages which our Fathers did to the holy places of Iudea, in refuting of their preface: by which we have refuted all thoſe, which through a fond devotion ſeeke to tye the ſeruice of God more to one place thā to another. Whervpon S. *Chryſoſtomes* admonitiō may ſerue *that to obtaine pardon for our tranſgreſſions,*

*nede not spend any money, neither is it necessaire to doe any such thing, onely the integretie of a good will sufficeth. It is in vaine to take any iourneys into farre-countries, or to seeke vnto other nations farre from vs, or to endure daungers and perils, onely the will is enough.* In like manner that of S. Augustins, *God commandeth vs not to goe into the East, to seeke out righteousnesse, nor to saile into the West to obtaine pardon, forgiue thy enemy, and it shall be forgiuen thee, seeke nothing of thy self out of thy self.* Likewise S. Bernards, *O man, thou needest not passe the seas, nor penetrate the Cloudes, thou behoouest not to passe the Alps, neither hast thou need, that any should shew the any longe way. Goe before God into thy selfe.*

As for their proofs of the ancient custome of their fathers, in wrapping vp in cloaths the reliques of the departed Saints, of the donation of those clothes, to al sorts of people (but especially to Emperours, & great parsonnages) of the miracles done by touching them, I call them insufficent because this custome is not grounded vpon the worde of God, nor from the example of the Disciples of our Lord Iesus Christ. For so farre was Ioseph of Aremathia, and Nicodemus, who wrapped vp the body of Christ in a sheete (whome they

make mētiō of in their fine discourse) from shewing it, or giving it to some religious men, that on the contrarie, they buryed it with Christs bodie and sought to keepe it from the sight of men. And suppose that some miracles haue bene done, by the touching of such like clothes of the dead, wee are not to wonder at it, seeing Sathan, when it pleaseth God to lett loose his reignes, is permitt him to deceiue men with strong illussons & errours, hath oftentimes done the like miracles by touching the reliques of dead beasts, as wee haue amply declared in our disputation, in the discouvering of the sixt abuse of reliques.

I could here convict the Canons of Awcon by the testimonie of holy Scripture, first that the wise men of the East, which came out of their owne Countries into the Land of Bethlem to worship our Saviour Christ and to present him their gifts specified by the Euangelist S. *Mathew* in his second Chapter, were no Kings but Philosophers. Secondly, that this deed was extraordinary, and ought not to bee brought into law and Custome in Christendome, because our true *Iosiah* and fore-runner Iesus Christ is not, as he was then here beneath on Earth: but sitteth now aboue in Heauen

on

on the right hand of the Majesty of God his Father: but my desire is not to surpasse the limitts of our disputation, therefore, I will at this present rest contented with what I haue already said, touching the pilgrimages of the ancient Fathers.

Yet resteth the refutation of the index of the reliques of their Saincts departed, but before I enter into it, I will conclude my former refutation with the same exhortation which the Apostle S. *Peter* gaue vnto all Christians vpon the end of his second Epistle generall, who had obtained faith at the same price with vs through the righteousnesse of our God and Saviour Iesus Christ.

*My Beloued, seeing ye know these things before* by the discouerie of the falsifications of so many texts of the Bible, contained in the aboue said Epistle of the Canons of Awcon, *that these vnlearned & vnstable peruert the holy Scriptures vnto their owne destruction, beware, lest ye bee also plucked away with the error of the wicked, and fall from your owne stedfastnesse. But grow in grace, and in the knowledge of our Lord Iesus Christ, to him bee glory both now and for euermore Amen.* 2. Pet. 3. 16. 17. 18.

*The Refutation*

# OF AN INDEX OF THE RELIQVES, WHICH EVERY SEVENTH yeare are ſhowne at Awcon, vnto the poore and ignorant pilgrims of the Romane Church.

By

*John Polyander.*

# Tertullian in the booke of his præscriptions against Heretiques.

*THe Doctrine of Heritiques* (saith hee) *compared with that of the Apostles, will shew by the diversitie and contrarietie thereof, that it hath for authour, neither any Apostle, nor Apostolique Doctour: because that as the Apostles have not taught sundry Doctrines, repugnant one to another: So the Apostolique Doctours have not uttered Doctrines, contrary vnto that of the Apostles, but those which are falne away from the institutions of the Apostles, and have taught after another manner.*

AN

# AN INDEX OF THE VIRGIN MARIES RELIQVES, OF CHRISTS, of S. *Iohn Baptists*, & some other Saints departed, composed and published by the Canons of Awcon, Anno. 1608.

1 THE *smocke which the most blessed virgin Mari wore, whē shee was deliuere of our Saviour Iesus Christ.*

2 *Two swadling-band wherewith the Son of G was swadled, presently aft hee was borne.*

The

3 The linnen cloth which couvered the most holy boddie of Christ, and which was besprinkled with his saving bloode.

4 The sheete wherevpon Saint Iohn Baptist kneeled in the prison, when his head was cutt of by the commaundement of the adulterous King.

5 The girdle wherewith our Lord Iesus Christ trussed vp his garment.

6 The Cord with which they bound his sacred hands, when

when they led him as an innocent Lambe before many iudges.

7 A peece of one of the nailes, where with they nailed him to the crosse.

8 Two great peeces of the holy crosse.

9 Some of the peeces of the Sponge, & Christs kerchiefe.

10 The most blessed virgin Maryes girdle, with some of her haire, and her picture paynted by the Euangelist Luke.

11 A piece of the chain where

wherevnto Saint Peter was bound, while he was in prison.

12 One of Simions armes wherewith hee imbrassed the babe Iesus Christ in the tẽple, being but fortie dayes olde.

13 The bones and blood of the first Martyr S. Stephen, wherevpon the king of the Romans ordinarily doth take his oath in our Chapiter.

14 S. Leoparts Corps.

15 The head and arme of the Emperour S. Charles the great, and his whole corps.

## 16 *The celeſtiall* manna, *and S.* Catherins *oyle*.

# The Refutation of this Index.

If the poore ignorant people of the Romiſh Church, were but permitted to read the holy Scriptures in their mother tong they would quickly perceiue with vs, that the reliques, which the Canons of Aweo attribute in their Index to Ieſus Chriſt, t his Mother, to S. *Iohn Baptiſt*, to *Simeon* S. *Peter* & to S. *Stephen* are falſly invente by ſome juglars, & in noe wiſe grounde vpon the Hiſtorie of the holy Euangeliſt For the Euangeliſts and Authentique wi neſſes of Chriſt, elected by God his Father to record vnto vs all the memorable a of our Sauiours Converſation, and of h friends in this world, and to leaue behi them a faithful Index vnto poſterity, mak no mention therein of any ſmock of t virgin Maries, of anie of her haire, or of h image painted by S. *Luke*, who was noe pa ter, but rather a Phyciſian as *Euſebius* ſom

ſome other Hiſtorians affirme, and prooue it by the fourth Chapter of S. *Pauls* Epiſtle written to the Coloſſians. Col. 4. 14.

Neither ſpeake they therein of anie girdle of Chriſts, nor of any cloth within which his bodie was wrapped, when they nailed him to the Croſſe: but one the contrarie, all of them witneſſe, that he was crucified ſtark naked, and that foure ſouldiers ſhared his garments amonge them.

Nor ſpeake they word of any ſheete which *Herod* ſhould commaund his Sariant to lay vnder *Iohn Baptiſts* knees, before he beheaded him, nor of any chopping of, or any ſeparation (which ſhould be done vnto *Simeons* arme wherewith he had imbraſed our Saviour Ieſus Chriſt in the temple of Ieruſalem) from his other members, or that it ſhould be kept as a reliquaire by the Chriſtians.

Neither finde wee in the diſcription of S. *Stephens* ſtoneing and burial, that S. *Luke* ſhould reporte, that thoſe Godly men which buried him, tooke vp any of this Martyrs blood, to deliuer it to the church, but caried it away with his bodie to be buried. Act. 8. 2.

The hirelings of Awcon cannot prooue by their Hiſtorie, nor any other authour

worthy of beleefe, that the Virgin Marie was so curious as to keepe her ragged swadlingbãds, where with shee had bound vp the bodie of her litle babe Iesus Christ, or that shee gaue them to the Euangelist S. *Iohn* to keepe the wel beloued Disciple of her son Iesus Christ, with exhortation to recommend them after her departure to the doctors of the primitiue Church, or that shee did commaund, that they should be locked vp in any place, to bee showne at some times to the vulgar sort of people in memorie of the nativity of our Redeemer.

Much lesse can they proue, that the Souldiers of Põtius Pilate solde to the Apostles, or any of their Successours, the corde where with they bounde the handes of our Sauiour Iesus Christ, or any of his garmẽt they parted among them, or the crosse wherevnto they nailed him, or any pieces of the sponge they filled with vineger when as he cried *I thirst*: But all these old ragges haue bene gathered, & patched together by the Fathers of these botchers, & polished with the name of Antiquity, to transforme the liuely simplicitie of the Sacraments, and true memorialls of Christ, into a motley religion, disguised with a million of crafty deuises.

And

And whosoever will but conferre the Index of these Canons of Awcon, with some other registers of the Romane Church: they shall soone perceiue how they contradict one another. For those of *Charters* maintaine, that they haue the same smock which the virgin *Marie* had on, when shee was delivered of our sauiour Iesus Christ, which (according as men reporte that haue seene it) is too long for a woman of a midle stature as the Virgin *Marie* was, and as *Nicephorus* witnesseth, that the hose of *Ioseph* her husband, were too short for a man of the same shape. For the Virgin *Maries* smocke, which they shew at Awcon vnto the ignorãt & credulous people, is so long & wide, that if shee had bene a Gyanteſſe (as *Calvin* noteth in his treatise of relikes) shee could scarcely haue worne it. One the contrarie, *Iosephs* hose (which the Cannons of Awcon haue forgott to put into their Index) are so short and straight that they will not serue a dwarfe, or a litle boy.

Besides these Chap-men of Rome, and Salvadour in Spayne wrangle obstinately with those of Awcon, which of them shold haue the Swadling-bande where-with the Virgin *Marie* swadled vp her litle Babe Iesus Christ.

But yet there is a farre greater contention betweene the Huckſtars of the Romane church for the peeces of Chriſts croſſe: For there is almoſt not one Abbey or Cloiſter in the world, which makes not a bravado & a ſuperſtitious ſhowe therewith: albeit that *Euſebius* ſhowes vs, in the life of *Conſtantine* the Emperour, that *Helena* his mother having found the ſame croſſe, ſent one peece of it vnto the Byſhop of Ieruſalem, and the other vnto her ſon *Conſtantine*, who adorned his caſke with the ſecond, & with the third, made a bitt for his horſe, the hirelings of Antichriſt haue forged & multiplied them into ſo manie, that they ſhewe a great number of whole ones, beſides manie peeces in diverſe Countries of Chriſtendome.

Morover, there are ſundry Townes which affirme, that they haue the whole Swearing cloth of our Lorde Ieſus Chriſt: But eſpecially they of Rome, Byzanzon, and Cadoin in Lymos. Is it not then a great impudence in theſe Canons of Awcon, to maintaine againſt thē, that they haue ſome of the peeces of it? And if other Townes haue likewiſe ſome peeces of this Swearing cloth, (as they vant they haue) what audacipuſneſſe is it in thoſe townes which I haue

named

named to maintaine at this day, that they haue his whole Sweating-cloth with the impreſsion of all the parts of Chriſts body ſtãped into the ſame cloth frõ the crowne of his head, vnto the ſole of his foot: ſeeing wee cann prooue the contrarie by the ceremonie which the jewes vſed in burying of their dead, and alſo by a text of the Euangeliſt S. *Johns* in his 20. Chapter and ſixt & ſeuenth verſes, that this ſweating cloth, was but the kerchief which *Joſeph* of Aremathea and *Nicodemus* had bound about his head, and lay in a place by it ſelfe, from the other linnẽ clothes, wherewith his body had ben wrapped vp by his two diſciples *Iohn and Peter.*

As for the reſt, if the Prelates of Rome haue the whole chaine wherevnto S. *Peter* was chained in his priſon, doe not thoſe canons of Awcon bragg falſly, that they haue a peece of it.

If they of Rome haue alſo the whole body of S. *Stephen*, with all his bones, what an impudencie is it in thoſe of Awcon and ſome Canons of other churches to ſay, as it were in diſpite of one another, that eueryone of them haue in his owne church, the bones and blood of this firſt Martyr of of Chriſts.

Concerning the Emperour *Charles* the great, we confesse that the Historians of his time witnesse, that he was buried at Awcon in Germany: howbeit wee wonder much, because they mingle the reliques of a politique man, who was giuen to whoredom (as the Apostate *Iohn de Serres* witnesseth in his *Inuẽtorie*) with those of Christs, the Virgin *Maries*, and other holy personages which led a blameless life in this worlde.

Furthermore, If the most holy place be at Rome in S. *Iohn Laterans* church, and if the Byshope of Roome keepeth there-in *Aarons* rod and the Heauenly *Manna*, doe not the Canons of Awcon deserue to bee controled, in that they attribute the propriety of these reliques, and call their shoppe furnished with all maner of false marchandize, *the most holy place of the Virgin Maries Temple?* For like as vnder the old Testament, there was but one Tabernacle, one Temple, and consequently one most holy place, vntil the first coming of Iesus Christ: So could it not represent vnto our Fathers but one Temple of the God-head of Christ, which is his body, & one most holy place, which is the Heauen into which this Souueraine and onely sacrificer hath transported his body by his assention. Now suppo-

pose that that should be false ( as it is not) which the Apostle declareth in his Epistle to the Ebrewes, to wit, that the Tabernacle and Sanctuarie of the old Testament were but figures of the true Tabernacle, and of the true holy places, which are not made with mẽs hands (but is the body of Christ & the Kingdome of Heauen) & that these figures ought not to last but vntil the time of their corectiõ & accomplishmẽt, throgh the death & passion of our Redeemer Iesus Christ: yet notwithstanding, to showe the correspondence between the shadowes & the bodie which is founde in Christ, the Doctors of the Romane church, ought but to name vnto vs one Temple, & one most holy place, heretofore figured vnto our Fathers, first by the Tabernacle, & afterward by the Temple of Ierusalem: in lieu of so many Temples & most holy places, which in these later daies they shewe to the poore ignorant people, to learne them to Iudaisme and obserue the Ceremonies abolish d long since through the sacrifice of Christ Iesus, & condemned by the doctrine of his Apostles.

As for the rest, either there is noe likelyhood of truth, that the auncestors of these Canons of Awcon, haue had and showne

heretofore vnto the common people the true fore-skinne of Iesus Christ, or that these canons their successours hauing receiued it from them, haue not kept it so faithfully as the garments of our Sauiour Christ, and the instrumēts wherewith *Pilates* souldiers serued their turnes to crucifie him, seeing that they dare not name his fore-skinne in their Index, nor place it in the ranck of his other reliques afore mentioned.

And that which they make vp their tale withall, concerning S. *Catherins* Oyle, and S. *Leopards* corps, it is of the same coigning as their inventoire is of the bones of the ten thousand Martyrs, which maye not be touched but onely seene vnder the Altar of the Church at Rome, called the *Heauens Ladder*: and the eleuen thousand virgins whereof they of *Coullen* gathered vp more then a hundred carte loades. For euery man of vnderstanding having regard to that which these churchmen of Awcon report of their S. *Catherine*, and compare it with that which those of Rome say (who maintanie they haue one of her fingers in the temple of the holy Ghost, and in the temple dedicated vnto her the milke which gushed foorth of her necke, when shee was

beheaded, & the oyle which ſprang foorth) of her graue) will finde as much fraude and deceit therein, as in that which they recite of their Idol S. *Chriſtopher*, to wit, that this Gyant hauing bene a theeſe in his youth, at laſt forſooke that wicked courſe of life, & to doe a publique penãce for his ſinnes, vndertooke to carie ſuch as was deſirous to paſſe ouer a great water, from one banck ſide to the other: Now vpon this occaſion Ieſus being willing to try his faith & obedience, came & preſented himſelf with the reſt (as hee was readie to take them vp) in the likeneſſe of a litle boy, and talking with him, prayed him to carie him ouer as hee did the others, the which this theeſe preſently agreed vnto, but after hee had ſett him vpon his ſhoulders hee found him ſo heavie, that being in the midſt of the river he tould him that hee neuer had borne ſo heauie a burden: and that hee ſhould ſinke vnder him, if he did not preſently eaſe him: Now euer ſince they haue called *Chriſtofle*, or rather *Chriſtophorus* that is, *Chriſt bearer*, from which fable euery man may gather, that theſe fine Doctours feede their wretched diſciples, but with lies & illuſions, where of I haue diſcouered a great number in theſe three litle Treatiſes, with aſſurance

that

that the vnpaſſionate Reader, and louer of the trueth, opening his eyes & eares to ſee and heare them, will not onely be mooued through this my aduertiſement to reiect them, but alſo to aſſiſt me on his behalf, to perſwade theſe ſilly ſuperſtitious mē, to take heede vnto the ſeruice of Idoles inuented by theſe latter prieſts of *Baal*, full of all deceit, and to worſhip with vs our onely God and heauenly Father in ſpirit & trueth.

FINIS.